

# THE VINDICATION Of the People called QUAKERS

Their Christian Sincerity, Innocency and Honesty, the Civil Government, and the Good Earth, from the Unjust Attempts of John Randolph of Abingdon, in his Malicious Book, The

# THE CHURCH OF CHRIST

... by evincing HIS Falseheartedness, Timorousness and Envy against an Innocent People, Peasants and Subjects, certain Prophets and Servants of the Living God herein mentioned.

Accommodated to the Capacity of every Impartial and Intelligent Reader, by a Lover of Truth and Peace. — G.

Consequently in his tears, he devilesh mischiefe, he shal be  
thrust withall his calamity and suddenly, suddenly by  
himself, Prov. 6. 14-15.

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# INDIA OR CHINA

CONTAINING A HISTORY OF  
THE CHINESE AND JAPANESE  
PEOPLES

WITH A HISTORY OF  
THE CHINESE AND JAPANESE  
PEOPLES

BY  
JOHN  
CHAMBERS  
1811

to the  
Impartial and Friendly  
READER.

A few Advertisements relating to John Pen-  
niman's Book, styled, *The Quakers Un-  
maskt*; wherein the Reader is desired to  
Observe,

**F**irst, That the said Book was sent in Manuscript to some  
of Us, in the year, 1677, except some Words and  
Passages since added, and others omitted in the Printed.

**2dly.** That this Ensuing Treatise in Answer, was quickly  
writ in the same year, 1677, and kept private for many  
years, as 'tis said (in a written Note) his has been, with  
an Intent to publish this Answer in Print, if L P. Envoy  
should prompt him so to publish his.

**3dly.** Liberty of Conscience being established by Law,  
this is placed upon his Book in writing, as the reason of its  
now Publication. Which looks as if he envied our protest

A 2 Liberty

*To the Impartial and Friendly Reader.*

Liberty by his pernicious Book, tending to bring Persecution again upon us, by rendering us obnoxious to the Civil Government, as much as in him lies. But we thank God we enjoy the Liberty we have by Law, and that we have cause to hope the Government will not be so credulous of such odious Invectives against Us, as to be influenced thereby to lessen our Christian Liberty.

4thly. Note that this Ensuing Treatise being first writ in the year, 1677. those Passages in it relating to our Sufferings then, as placed in the *Present Tense*, relate to that time, and not to this now, wherein it is Printed : Wherein we now enjoy our Religious Meetings peaceably and free from Persecution, for which we truly bless God, and thank our Superiors in the Government.

5thly. Please to observe, that I. P. in his said Printed Book explains [the Quakers] by *viz.* [George Fox and his Party], and instead of I. P's. words in his Manuscript [this pretended change of Judgment in the Men that are Quakers, is not to be taken for a change of Judgment in the Quakers.] He hath it thus in Prior, p. 6. *viz.* [This pretended change of Judgment in G. Fox and his Preachers, is not to be taken for a change of their Judgment] which is still to bring an Odium upon Us, and tending unjustly to render Us obnoxious and offensive to the Civil Government, contrary to our Christian Testimony and peaceable Living.

6thly. Instead of his own proper Name [John Penniman] which is set three times over in his Manuscript, he hath, [by Philo Aletheia] in his Title Page in Print ; and afterward P. I. five times over in Print ; which 2 Letters of his name are transposed, as he understands, p. 13. which with the Publication of his Book seems to be placed not upon himself, but upon another Person I. G. So that John appears more cunning than innocent in this point : He has his Publisher and Transposer of the two Letters of his Name, either to extenuate the fact, or for some cover or subterfuge for himself ; he

he has travelled in pain to bring forth such a monstrous false birth, and accepted of another Persons Aid to Midwife it into the World, for mischief and causeless Revenge. It seems when his Book was printed, he had lost some of his Confidence and Zeal for his work, or at least some of his Friends had not so much for him as he seem'd to have when he first writ it, in thus varying his Name in his Title Page and Book.

Concerning some Passages added in his printed Book, p. 10. about *Jer. Ives* his Insinuation from a Book, titled *West answering the North*. Where he saith, *I am unwilling to write out, because I am not willing to expose you.* To this *L. P.* unjustly cites only a small part of *G. W.*'s Reply. — Thus (in his serious search) “ I cannot but observe the Man's “ Dissimulation, &c. In this implicate kind of accusing us “ to render us more suspicious and obnoxious, than it be “ had dealt plainly. And then *L. P.* takes upon him to deal more plainly, by reciting and observing some Passages out of the said Book, *West answering the North*. As observing (as he saith) *with what strange kind of Confidence, deluding and blinding our Proselytes, not daring to do so before Authority, but rather down upon his Knees and beg Pardon for his Audaciousness and Insolence, Fallacious doings, &c.* this against *G. W.* To all which we may truly say, that we have cause to thank God we have more just and impartial Men in Authority, and more just Judges than *J. P.* for he has dealt very unjustly and maliciously by *G. W.* in this matter, as if he either spoke slightly or assented to all those sayings cited out of *West answering the North*. Whereas the contrary is apparently manifest in *G. W.*'s. very following words, in his serious search, p. 37. After the words cited *viz.* hereby to render “ us more suspicious and obnoxious than if he had dealt plainly. *J. P.* unjustly leaves out these following words [which are explanatory to the matter, *viz.*]

rie.] especially whilst he accuseth us over and over with  
" Justifying the late War against the King, when as that very  
" Book quoted by him, entituled, *The West answering to*  
" the North, Printed 1657. doth in the whole Tenour of it  
" Severely reprehend those in Power, to wit, Oliver and his  
" Ministers, for their Oppressions, Cruelties and Arbitrary  
" Proceedings, which they pretended to condemn in those  
" before them, though there might be some words too harsh  
" in the said Book as reflecting backward, but with an In-  
" tent to judge them then in Power: Yet it is to be con-  
" sidered, as chiefly writ by two Officers or Captains of the  
" old Army, being Common-wealths Men (as I understand)  
" who had not as then wholly got over the Warring Spirit,  
" however did sympathise with our Poor, Innocent Friends,  
" when they beheld their deep Sufferings, as in some de-  
" gree sharing with them, though it's probable some re-  
" mainder of their former sharpness of Spirit was left,  
" wherein they had been animated by such zealous Chap-  
" lries as Jeremy; yet those Books quoted by him were  
" extant long before the King's Pardon, which he pretends  
" so greatly to respect. It appears that these Passages ten-  
" ding to clear us, our Adversary designedly left out, the  
" more to recriminate and abuse us. In p. 12. he cites a Passage  
" out of E. B's. Works, p. 442. " That all Governours and  
" Rulers ought to be accountable to the People and to the next  
" succeeding Rulers, upon occasion; and that the chiefe of the  
" Rulers be subject under the Law, and punishable by it if they  
" be Transgressors, &c.

No doubt when our Adversary writ this, he thought he  
had a great advantage against the People called Quakers; but he argues nothing, nor infers anything from the words.  
If his intention thereby was (pursuant to his general charge  
against us) to render us guilty of *Double Dealing, false*  
*Honesty and Tempirizing*, this Passage cited by him a-  
gainst

gainst us proves no such thing, but is a plain Indication to the contrary; or if it were to render us obnoxious, he hath missed his End. It plainly concerns such Rulers and Governments as were *Elective*, as *E. B.* his precedent words (*for choosing them by the Consent of the People*) do plainly intimate, (and it was first writ in the Days of the Commonwealth-Government.) And for Rulers (or Representatives) that are chosen, being accountable to the next succeeding Rulers, if there be Cause, what has he against the matter it self? What could be *J. P.*'s Design in this Citation before, without Observation or Remark upon it? If he tells us plainly, and make his Objection, I think it will be no difficult matter then to answer him, both on a Religious Account and *secundum Humanum*, which at present I find no necessity for.

Moreover, Reader, we find much of the same Stuff and envious Quarrels raked up against us in divers other Pamphlets as are in *John Pennyman's Book*, particularly in *Fr. Buggy*, another Apostate, his Pamphlets, though not so largely as in *J. P.*'s, but as malicious, which are elsewhere answered.

In p. 13. he again charges us with baseness and temporizing, and having out-done and even surpassed the Deeds of the Wicked, that he says he is stopt, for Words are too short to manifest us, (he saith). Whereby it seems he wants Words bad enough for us, in so much that he is stopt (he saith): But how is he stopt? Does his Envy and Malice rise up to his Throat, and like to choake him? He has given us Language and Words hard and bad enough to render us as infamous as he can, as charging us with such Wickedness as can hardly be parallel'd, and as great Dissemblers, Detractors and Defunders, as have appeared in our Age, Egers, false Prophets, Hypocrites, &c. But now he wants Words to manifest us. The Railery he has belched out has not manifested us; can he

We do not study and invent same words and other language  
against us? However, he is far less thin in his *Classroom* and  
Revolting than in his *Proofs*.

In p. 13, he reflects upon a Book, entitled, *Truth's Character of Professors, for laying open the Addresses and Applications, which others had made to O. E. and R. C. with long Annotations thereupon*; which he falsely saith, was to stir up the Powers against them, charging G. F. and his Friends, as having been most highly guilty themselves of those very things.

Wherein he hath also dealt very unfairly and unjustly; we do not believe there was any such Design in W. C's setting out that Character as either to defame others, or to stir up the Powers against other Professors, but that it was to shew their Priests, &c. their manifold Flatteries and Temporizing in their superlative Characters, Applause and Addresses, which he cannot parallel from our Friends Applications either then or since.

In p. 14. our Adversary again deals very unfairly and un-  
justly by G. W. about some of our Friends, laying, They give  
forth Writings from the Immediate Eternal Spirit of God,  
and by the same Spirit and Power that was in the Prophets,  
Christ and Apostles; unto which he falsely addeth, v. i.  
And their so speaking (G. W. hath) is of as great authority  
as the Scriptures and Chappellian, and greater His Words,  
[and their so speaking] are J. P. his own Abuse and Per-  
version; where did ever G. W. say, That the Quakers, so  
speaking of their own Books and Writings, etc. of such Au-  
thority? He denies the Comparison and Charge, as stated;  
and I, the person concerned, do solemnly declare, It was  
never in my Heart, Judgment or Intention to undervalue  
the Holy Scriptures of the Old and New Testament; but to  
 esteem them not only as given by Divine Inspiration, and  
 to prefer them before all other Books and Writings extant  
 in

in the whole World. J. P. injuriously misstates the Case, and leaves out the explanatory part of G. W's Answer in that Case; and J. P. has been better informed therein, than now he represents it. Therefore Impartial Reader, please to take our Answer in this Case, as it is laid down in our Book, Entituled, *the Christianity of the People called Quakers Vindicated*, p. 13. " We always confess the " Holy Scriptures of the Old and New Testament to be " given by Divine Inspiration, and prefer them before " and above all other Writings or Books, and in no wise " question the Truth of them; yet we must needs allow " the Holy Spirit (from whence they came) the Preference, " and its immediate Teaching and Speaking in the Soul, " as of greater Efficacy, Power and Authority to that Soul, " than the bare Writing or Scripture without, or only " Reading thereof, though it contain the same Words im- " mediately taught. And so Christ and his Apostles li- " ving, and powerful Preaching in and from the power- " ful motion of the Holy Spirit, as being of greater Efficacy, Power and Authority, than the outward Writing or " Scripture it self, simply or abstractly considered, as distinct " from that Spirit, though the words preached and the " words written may be the same: For the Gospel as li- " vingly preached, *came not in Words only, but also in Power,* " and in the Holy Ghost, 1 Thess. 1. 5. For the real Author- " ity, Efficacy and Service, the Holy Scripture has upon " a Soul, is from the Holy Spirit or word of Life, giving " the true belief and right understanding thereof.

Again our Adversary proceeds to give Judgment and Sentence against us, as *helping forward our own Destruction*, and presumptuously addeth these words; and seeing there is no hopes of their Repentance or Forbearance (all other ways or means that have been used proving ineffectual) It's now thought meet thus to expose them, &c. p. 14. Thus he has pro-

wanted to give Sentence upon us, and to justify his manner of exposing of us, and printing his Invective against the People called Quakers.

His Self-contradiction is notorious, where in p. 15. he saith, *I abhor that Practice, that is, to render us obnoxious to the Government, when but in the Page before, he concludes that there being no hopes of our Repentance, it is now thought meet thus to expose us (as he has done) though he seems to extenuate his own Fact and Concern therein, by placing the Publishing and Printing of it upon another Person. Now he is for exposing and doing what mischief he can against us, having presumptuously given Sentence of our Destruction, positively concluding, that there is no hopes of our Repentance.* The Lord rebuke the Insolency, Pride, Presumption and Bavy of this gain-saying Luciferian Spirit. For what end does *John Pennymore* come so often into our Meetings, to Preach and make a noise among us, smiting and reflecting upon the Testimonies of the Servants of Christ, exalting himself as Judge over all? What can his end be therein? It cannot be to Preach us unto Repentance, which he has already judged there is no hopes of; neither can We and our Friends receive him as either Prophet or Minister of Christ, though he intrudes himself as into the place of such an one, or at least as if he would have People believe that he had some special Commission: But he appears so very empty dry and dead, that the least Child of Eight doth see him, and his forced presumptuous Messages to be both void of Life and Charity, as well as of Faith and Hope; having no Hope of their Repentance to whom he Preaches. He hath told us, the Righteous are as bold as a Lyon; but where was his Boldness in the times of our late Sufferings and Persecutions when the Informers were abroad? He came not then to Preach, Prophesy, or reprove among us; he would then rather keep obscure, than forfeit his

*To the Impartial and Friendly Reader.*

his 20 or 40 <sup>l.</sup> for Preaching in our publick Meetings. To whom I conclude, Oh John I mayst thou yet be humbled unto Repentance: Mayst thou yet find a place of Repentance for thy great Envy, and all thy hard Speeches against the Lords Servants and People: My Soul yet desires thy Repentance, if a place be yet to be found, that thy Gray Hairs may not go down to the Grave in Sorrow and Contempt; thy days are hastning towards a Period, recollect thy Self and consider thy ways, and the evil and mischief thou hast attempted and done against the Lord's Heritage and Servants, not only against the Living, but also against the Dead, who are at rest in Christ: The Lord open thine Eyes and hasten thee to seek Repentance, if it may stand with his good Pleasure, otherwise thy Destruction hastens: Remember and think of it.

*From a Friend to Truth and thy poor Soul,*

London, the 14th.  
1st Month, 1697.

G. W.

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B A T H E

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## The Principal Passages

O F A

# Letter sent to a friend.

And here placed for a

## P R E F A C E.

Dear Friend J. O.

**S**ince that thou madest Enquiry of me concerning the Book in Manuscript, entituled, The Quakers Unmasked, &c. what we thought to do in it.

This is to acquaint thee, That though such kind of Controversies are not desirable nor pleasant to me, any more than to thy self, whom I know to be a Man of a peaceable Spirit; and unwilling, as well as I, that the Religion of us and all Conscientious Dissenters should be exposed to open Contempt by such Controversies, and raking up Occasions: Yet upon a serious and strict Examination of the said Book, with the principal Quotations, Observations and Argumentative Passages; I, with some others, have been stirred:

( )

Stirred up and enabled by the Lord, out of a Holy Zeal for his Truth and People, and from a Necessity laid upon us, to draw up and compose an Answer to the said Book. First, To reprobate his Envy and Malice: And Secondly, To vindicate our Innocency towards the Government, and Consistency of our Addresses to the King, with our Principle and Conversations, as a People from the beginning. And for thy Information take the following Account and General Notes of our Proceeding and Sense in this Matter, viz.

That we have an Answer in Manuscript, already prepared, to John Pennyman's late Book in Manuscript, not willing to publish it until he first give us occasion, by publishing his; and that therein we have by sufficient Demonstration proved him guilty of apparent Lyes. I. In the general Charge against the People called Quakers. II. Against Particulars; as also of most gross Hypocrisie and Contradiction to himself, Malice and base Temporizing, and manifest Falshood in divers Particulars as to Matters of Fact, in clamouring against the People called Quakers, for their Declarations and Addresses to the King, of their peaceable Intentions, &c.

All his Allegations and Retortions upon any other whatsoever cannot excuse (nor hold parallel with) himself, as to matter of Fact.

## His Unjustness in making General Reflections from some Particulars.

That we reserve our Answer in readiness for publication if his Malice, prompts him to publish his, not desiring or expecting any Mercy from him.

That his Book, some of the Persons concerned in it do remain  
it, being to be communicated according to the Title-page.

That his Book, if published, may be prejudicial to thousands  
of innocent Unconcerned People in this Nation.

And no Advantage to the Author, but to his great and utter  
Disgrace, Shame and Contempt, in the Eyes of all sorts of Mo-  
derate Indifferent People, it tending to beget Jealousies and an  
evil Eye in the Rulers, and may bring in question all Religion  
under the Name of Dissenters, &c. if the Lord prevents not.

That if John Penyman will not be reduced to Christianity,  
but proceed on in his Work, to render us obnoxious to the Go-  
vernment ( which is the tendency of much of his Book ) some of  
our Friends, out of their Zeal for God and his Truth, Religion  
and People, are resolved, through God's Assistance and with his  
Permission, further to detect and unmask him, until he learns  
so much of Morality and common Civility as to live peaceably  
among his Neighbours, and lay aside this his Factious and Turbu-  
lent Work against peaceable Subjects.

This is hast at present;

The 29th of the  
9th Month, 1677.

I am thy assured Friend,

G. W.

Christ's

## Christ's Lambs defended

FROM

## S A T A N's R A G E.

**H**aving lately had some Opportunity and Occasion to view a Book in Manuscript, entitled, *The Quakers Unmasked*, signed by John Pennyman, and charging the People called Quakers with *Double Dealing*, *False-heartedness*, *Contradictions*, *Confusions* and *Temporizing*, such Wickedness as can hardly be Parallel'd, as great *Dissemblers*, *Deceivers*, *Deluders of the People* as have appeared in this our Age, *Lyars*, *False Prophets*, and to be avoided and witness'd against, *Deceitful Workers*, *Hypocrites*; charging *G. F.* to be one of the greatest *Hypocrites and Deceivers in this Nation*, deserving the People, threatening him with casting down, &c.

Here's a hideous out-cry, but the Falseness and Malice thereof will appear anon, when we come to his pretended Proofs, which consist of Collections taken out of their own Writings (as he saith); which he hath so placed, that he saith, *those of the meanest Capacity may easily discern and see them to be as great Dissemblers, Deceivers and Deluders as have appeared in our Age*: And for all this he pretends the Discharge of his own Conscience. His placing his Collections to make his Charge obvious against the People called Quakers, are in two Columns above *Contradictions and Temporizing*; and this, as relating to the several Revolutions and Governments since we were a People, together with some Observations thereupon by another Hand (as he saith); but we have only Job. Pennyman's Name to the whole Charge, so that what other Hand ever it was that has helped him to compose this Piece of Malice, he has espoused the whole Matter, not only against

against particular Persons, some dead and some alive, but also against the People called Quakers in general ; wherein his deadly Malice hath exceeded all common bounds. And yet upon his Paper against G. F. he has placed this Note in the Margin, viz. *But is this to render him obnoxious to the Government ? No, I abhor that Practice ; but base and self ended Spirits are to be humbled,* saith he.

Now I affirm, and it may be obvious to any unbiassed and intelligent Readers, that John Pennymore hath shamefully lied, dissembled and temporized ; lied and dissembled, in pretending that he abhors that Practice of rendering us obnoxious to the Government ; for a very mean capacity may see, that the tenour of his work is to render us obnoxious ; and particularly it is more apparent in certain passages, as i. from a Paper of one of our Friends, he questions us all in these words, viz. *How dare these Men appeal to the King and Council's Consciences that they are harmless, and would do them no harm, &c. p. 9.* Now is not this to render us obnoxious as not being harmless, but such as would do them harm ? And yet this is the Man that abhors such a Practice as rendering us obnoxious to the Government. 2dly. Whereas in the Quakers Plea, 'tis said on the behalf of the Quakers, that though some that are now called Quakers were once in the Army against the King, when their Knowledge and Judgment were not otherwise fram'd, &c. yet being altered in their Judgments to the contrary, and that it is not lawful in the Administration of the Gospel, to go to war with carnal Weapons, and that there is now no danger of us, and now we are all of that mind, &c. Upon this I pass this Note, viz. *that this pretended changed Judgment in the Men that are Quakers, is not to be taken for a change of Judgment in the Quakers, &c.* Oh Malicious Insinuation ! Is not this to render us obnoxious to the Government, as to make them believe, for all this, that the Quakers count it lawful in the Administration of the Gospel, for them to go to War with carnal Weapons ? Yea, that themselves may take up Arms and fight against the King, as some have done in the former Wars, before convinc'd and brought under the Gospel Administration ? And what is all this but to render us the very People called Quakers as vile, perfidious and obnoxious to the Government, as he could possibly do ? And not only perfidious to the Government, but in their own Gospel Profession and Principle ; and what's the

Nature and Tendency herof, but to influence and incite the present Government with an enmity, and prejudice against us, to ruin and destroy us ; as the People not fit to live in a Commonwealth or under any Government ; but that blessed be the Lord our God, he hath raised a better persuasion and sense of us in the Hearts of many in Power, with respect to our peaceable Conversations, which loudly have all along proclaimed our Innocency and Clearness, from such Faction and Perfidousness against the Government (under which we live), as this Apostate Adversary would maliciously insinuate, so manifestly contrary to his own pretences, as abhorring the practice of making us obnoxious to the Government, 3 dly. Against the People called Quakers, he observes, that they formerly exhorted Men to fight and would fight themselves ; and now deny all fighting on any pretence, is to be imputed to their temporizing and deceit. See here again how base and contradictory he is to himself ; his objection lies chiefly against their denying all fighting or to fight themselves ; for this he cries out of temporizing and deceit : Is not this still to render us obnoxious ? Let the impartial judge, and see how he endeavours to invalid and bring contempt upon all our Declarations and Applications to the King and Council, for our Innocency and peaceable Living under the present Government, according to the practice of the Primitive Christians. To his Accusation, that they (viz. the Quakers) formerly exhorted Men to fight, and would fight themselves. Quidam quodam

I utterly deny it as a Slander, and put the Question to him ; John, wast thou of such a Principle, whilst thou own'd the Quakers, as to fight thy self, and exhort others thereto ? If thou wast, it was time for thee to be gone : is one not of us. We know none such in our Society, so its most wicked and unjust to charge us, to be People therewith. Another Instance he has in his Observations of this kind, viz. again touching fighting, they have taken care to record what one of their Ministry saith ; we directed all People to the Spirit of the Lord God in them, and if that led them to fight, I had nothing against it, for this he quotes Bob. 4. but tells us not what Book. This I do greatly question, for I never read it that I know of ; however I cannot believe without better evidence, that any Minister of ours did ever preach such Doctrine to Friends or People, as that the Spirit of the Lord might lead

lead them to fight with carnal Weapons, &c. since our Testimony and Judgment has always been to the contrary; to wit, that our Weapons are not carnal but spiritual, and mighty through God; and we wrestle not with Flesh and Blood, but with spiritual wickedness; and we war not after the Flesh nor with a carnal Sword, but with the Sword of the Spirit, which is, the word of God.

And if any one hath writ to any in Power, to this effect, viz.  
 " That if they would walk with the Lord and preserve his People, the numberless number of this now distressed People would be to them a Strength, and stand by them in the day of

" Trouble, and be a Defence unto them according to what is

" cited, \* Howbeit this is not a Proof that the People called Quakers, intended to fight for R. Cromwell or any in Authority, seeing there are other and better ways of defence for a Government, than fighting by carnal Weapons, as Righteousness which exalts a Nation; the Prayers and Faith of true Christians and Believers, which was the Mind and Practice of the Primitive Christians for those in Authority; not excluding their civil Contributions, Taxes,

Customs and Dues, which has been our Practice to pay, since we were a People; and that Nations and Governments are not always defended by fighting, carnal Weapons, &c. but by a better way and means, to wit, the fear of the Lord according to his Law; observe this instance in the time of King Jehosaphat's Reign, when he fought to the Lord God, the Lord establish'd the Kingdom in his hand, and when he caused the Law of the Lord to be taught in Judah, that the fear of the Lord fell upon all the Kingdoms of the Lands; they made no war against Jehosaphat, see 2 Chron. 17. and 10. and Chap. 20. 29, 30. therefore the fear of the Lord and his Power, was and is a better Defence to a Kingdom or Nation, than Wars and Fighting.

Now having prov'd from few Instances, what a manifest Hypocrite, and malicious Temporizer John Penryman is (as also his obscure Agent, who writ his Observations) I shall proceed

\* (This he says, G. F. and J. B. told Rich. Protector, and quotes good Council and Advice, p. 44. Which is a Falshood touching G. R. for that was none of his Paper, nor his Words or Style; here he has falsely entituled that to G. F. which was none of his.)

to evince more of his Falldow, Slander, Baseness and Shallowness in his Reflections and Observations, not looking upon it a sufficient Vindication of our selves and our Innocency, only to discover his Malice, Out-rage and Inconsistency; but I have something to demonstrate on the behalf of our Judgment, Practice and Conversation, as we are a People which any indifferent and unprejudiced Reader may easily perceive or distinguish from his envious Objections and Invectives, and how consistent we are, and have all-a-long been in our Judgment and Practice, having still the Testimony of a Good Conscience to rejoice in both in the Sight of God and Men, both with respect to the Kingdom and Government of Christ, as head over his Church, and Law-giver to his People, and to the Governments among Men.

First then, to his Preface, on which much of his Work had a Dependence, where he thus proceeds, viz. *When I have considered how the Quakers have Writ and Printed against the Presbyterians, Independents, and others, for being ingaged in the Late Wars, &c. it hath exceedingly amazed and astonished me, That they who were so great Justifiers and Encouragers not only of what had been done in the Late Wars, but also did Incite, and Encourage those that were therein engaged, not to leave off until they had set up their Standard at the Gates of Rome, &c. And yet for them to upbraid others with that which themselves for many Years were so deeply concerned and engaged in, &c. who had not been more engaged, if so much, as themselves, in the late Wars——When they themselves had been engaged in the same Cause and Quarrel with those whom they now so much reproach, &c.* Thus far *J. P.*

To all which I do conscientiously answer, that he hath most grossly and palpably belied the People called Quakers in these Passages diversways: First, in rendering them, without exception of Persons, not only Justifiers of the Late Wars, and of what had been done therein, without exception of Things done; but also equally concerned with the Presbyterians, Independents and others therein.

Secondly, In rendering the People called *Quakers*, as being as much ( or more ) engaged in the Late Wars as the Presbyterians, Independents, &c. When in the Time and Heat of those Wars, the

The War began in 1641, and in the Year 1648 the King was beheaded, and all this while no Quakers heard of in the Nation, nor till about 50, 51, or 52. when there was no Wars in England for them to be concerned in ; How false then is F. P. to say, The Quakers were as much or more concerned in the War against the King as any other ?

People called Quakers were not a People, nor so gathered and constituted as a People, under that Name, Principle or Profession as now, as 'tis well known in this Nation ; whereas 'tis not unknown, That both Presbyterians, Independents and some others, were both gathered and constituted as distinct Peoples, and as such both Ministers and their People, many of them concerned in the Late Wars, how far both in Preaching, Subscriptions and Actings, is also well known ( yet hope that some of them have learned better things ere this time a Day) so that in this Case there is a vast disparity be-

tween them and the People called Quakers ; therefore the very Ground and Foundation of John Pennymore's Quarrel against us in this Matter ( as being so greatly ingaged in the Late Wars, and Justifiers of what had been done, that is, all that was done) in those Wars ; This I affirm to be a great Lye against the People called Quakers, and yet grant him, That divers who have been since, and now are of us the People called Quakers, have formerly been concerned in the Late Wars, while under the Notion of Presbyterians, Independents, Anabaptists and other Perswasions ; yea many also who served the King in those Wars, until they became better principled and of another Spirit, through the Appearance of the Day of Christ and his Power unto them, whereby many were made not only to lay down their Commissions and Offices, desert the Army, relinquish Fighting, but also to break their Swords, Spears, and other Weapons of War, and to convert them into necessary Uses, according to that Evangelical Prophesie of Esaiab, ch. 2. as knowing that Christ's Kingdom is not of this World ; and therefore his Servants must not Fight, and at his Command every one must put up and lay aside their Swords as well as Peter, yea Peter must not fight for Christ, but suffer with him, if he intends to reign with him. Here many, who had been concerned in those Battles that were with confused Noise and Garments rowled in Blood, are now come to that which is with Burning and Fuel of Fire, in order to the Consumption of all.

all that Fuel, Lust, Pride, Enmity and Ambition, from whence Wars have risen, and which have been the original Cause thereof, though many were zealous and conscientious, according to what they believed, in those former Wars, even of those several Persuasions before-mentioned ; and my shewing our Adversary's Falsness in his Comparison between the Quakers and Presbyterians in this Case, is not to vilifie or reproach them or any others, because concerned therein, hoping some of them are now better informed, but am necessitated to mention them in this Case, to shew the Disparity and Falsness of this Adversary's Comparison, who now appears as a rigid Persecutor, to take up and maintain a distinct Quarrel against us, for the Presbyterians and Independents against the Quakers, as for not only upbraiding, but reproaching and vilifying them, for being engaged in the Late Wars, while he falsely saith, *We were so great Justifiers and Encouragers of what had been done therein* : Hereupon, as the principal Occasion of all his Quarrel after, his charging us with the most revengeful and highest aggravating Terms that was possible for our Pen to express ; He thus proceeds, viz. witness those Words to the Nonconforming Ministers, in answer to Mr. Faldo, viz. " But why, " poor Nonconformists, after all these preached-up Battles, &c. " Again, they are true Gospel-Ministers, whose Gospel is Peace " on Earth, and good Will towards Men, and not Garments roul- " ed in the Blood of Kings and Princes, Rulers and People, no " worldly Armies, Battles, Victories, Trophies, Spoils, Segue- " strations, Decimations, and the like, &c.

And then J.P. as a Person highly disgusted at this and as greatly sympathizing, or rather temporizing with the Presbyterians, Independents and probably some of his private disconeteated Councils or Cabals, to aggravate this particular Instance against the People called Quakers, he addeth these Words, viz. *What people, setting these aside, could have had the Face and Confidence to have writ such Language as this ? certainly not any, especially when they themselves had been engaged in the same Cause and Quarrel, &c.*

First, let it be here noted, That John Pennyman, in his great Zeal for the Nonconformists, and enmity against us, hath will proceeded upon his great Lye against the People called Quakers, ~~As what People, setting these aside, could have had the Face, when they themselves had been engaged in the same Cause ? See what an apparent Lye this is, and I charge him with it, To prove where~~

where the People called Quakers were so ingaged in the same Cause, as to preach up Battles, Spoils, Plunder, &c. Garments rowled in the Blood of Kings, Princes, Rulers, and People world-ly Armies and Battles, Victories, Trophies, Spoils, Sequestra-tions, Decimations, &c. from which he doth not vindicate and acquit *John Faldo* and his Brethren, but only cries out of Reproach, Revengeful and Aggravating Terms, vilifying, &c. Such an Agent have the Nonconformists as *John Pennyman*, who instead of vindicating them from these Matters commemorated against them ( on their occasion first given ) he belies the people called Quakers, as being ingaged in the same ; and as if *John Faldo* and his Brethren were so big and eminent in *John Pennyman's* Eyes, and such awful and formidable Persons, he put this admiring question, viz. What people, setting these aside, could have had the Face and Confidence to have writ such Language as this ? Oh wonderful ! is *John Faldo* and his Brethren, the Nonconformists, grown so potent, so awful, so austere or formidable, that it is such a dangerous busines to affront them, by reminding them of their former Concerns in the Late Wars, their preached up Battels, &c. even at such a Time when *John Faldo*, *Thomas Hick* the Baptist Forger of Di- logues, and others, both Presbyterians, Independents and Baptists, and their Learned and Reverend one and twenty Divines, as they call them, have endeavoured with all their Force not only to unchristian us, but to render us as odious and obnoxious in the Face of the Nation, not only to Reli-gion, but to Government, as possibly they could, with their Pens, as *Cheats*, *Impostures*, *yea the vilest of Men*, thus putting us in Bear-skins, to make People destroy us in the open Streets, or as if they would swallow us up at once; witness the muster-ing up their Forces at *Barbican*, *Thomas Hick's Dialogues*, *J. Faldo's* Quakerism no Christianity, and his Vindication thereof, there rendering us as inconsistent with *Human Society*, *destructive of Govern-ment*, &c. in our Principles, wherein some Baptists and other per-secuting Spirits, plainly shewed its Sting and Venom, but it cannot penetrate our Armour of Light nor hurt us. These Occasions against us, *John Pennyman* is pleased to take no notice of, and yet counts it a heinous piece of Confidence, to remind such Nonconformists of their former Preachings, of Battles, Sequestrations, &c. contrary to the Gospel of Peace and good Will

Will towards Men, wherein *John Pennymore* himself dares not adventure to excuse them, though now he strikes in with them against us; however he may see that there are some among us, that has the Face and Confidence, to oppose both *John Falda*, *Thomas Hick*, and *John Pennymore*, in their great Enmity against us; and I do not see that *John Pennymore* espousing their cause and quarrel, and abusing us as he hath done, will stop our Pens, considering the many occasions given against us, not only in their late Invectives, but also in the former cruel Persecutions and Sufferings (which many of us endured) both by Presbyterians and Independents, their Ministers, Magistrates and People in *Oliver Cromwell's* days: Yea, how many caused they in those days to be Imprisoned till Death, Stocked, Whipped; besides the Stoning, Beating and Abusing by the rude Multitude, when incensed by their Ministers and Leaders, &c. of these things *John Pennymore* cannot be altogether ignorant; nor of the Professors in *New-England's* Cruelty, in putting several of our faithful Friends to death for their righteous Testimony; whose innocent Blood the Guilty there, have not washed their hands of, nor have they here given a publick Testimony against that cruelty, that we know of. So let *John Pennymore* consider what credit he will gain, by closing in with such Presbyterians and Independents. I will both he and they who are alive, may examin themselves and repent, and if he and they be still of the mind that our Pen hath been too sharp, we are sure their cruel Hands, their Goals in *Old England*, and Gallows in *New-England* have been far sharper. And now with their malicious Tongues and Pens (not having Power to persecute as before) by their Forgeries, they would make the World believe that we are no Christians, &c. but we are better known to Christ and honest Men. As also our so much bearing and suffering *John Pennymore* and his Party, in their publick outrage and frequent disturbances and interruptions in our Meetings, without exercising or seeking Revenge against them, being so far from encouraging any to beat or lay ~~any~~ <sup>X</sup> Hands on them, that we have laboured to quiet those People, that have had much ado sometimes to keep their Hands off them, by reason of their turbulent Provocations; all this is evident evidences that our Principle and Spirit is right. Therefore I am confident, that he *John Pennymore* will be vanquished.

durst not have adventured to have given us such frequent and publick occasions of Provocation, as he and his Party have done, which he knows his Friends the Nonconformists would not suffer in their Assemblies, but would have paid him and his Company off to purpose, had he abused them and their Meetings, as he hath done us and ours.

And to manifest *John Pennymen* and his two or three late Followers and Disciples, what hideous disturbances have they frequently made, in some of our publick Meetings in *London*? And more particularly his Disciple *B. Boyce*, who hath shewn a very venerable respect to him, and *T. P.* little less for him, in proclaiming him openly to be an upright or sincere Man; and yet this *John Pennymen's* upright Man, after his various attempts to the Magistrates, to swear the Peace against divers, that never did or intended him harm, his outrage and violence in several Meetings has been notorious. And *John Pennymen's* own Envy, surpasses all this against the People called Quakers, in rendering them obnoxious to the Government (contrary to his own pretence) as will yet further appear.

Now we come to his pretended *Contradiction and Temporizing*, unjustly charged upon us the People called Quakers from our Writings, which as he reckons are so placed, that those of the meanest Capacity, may easily see them to be as great *Dissimilars*, *Deceivers* and *Deluders of the People*, &c. and this hideous outcry and clamour he makes, as *1st*. wherein he set *G. Fox* against *C. Fox*, in his judgment concerning *Kingly Government*; and withal let it be remarked, that his Observations and Objections are chiefly made against those *Declarations*, made to the King and present Powers, signifying our innocent Intentions of living peaceably under their Government, our honouring the King, &c. Against this alies the charge of *Hypocrisy, Temporizing and Apostasy*, &c. But why should it become a heinous crime in his view, for Subjects to signify their Intentions of peaceable Living, and respect to a King or Kingly Government, although some of them have formerly expressed a *Fear and Zeal*, as he grants, about *Kingly Government*, which is thus to be understood, of an *Earthly oppressing King*; as it was feared some in *O. C.*'s days would have constituted and set up, when they were doting for an earthly King to establish and impose their own Religion upon the Nation, contrary to their great precepts to *Jesus Christ his Headship and Kingship*.

Kingship over the Church; this was the very thing for which G. F. and others fore-warned and reprehended them.

† Now where's the contradiction? Is it between opposing an earthly Kingship over a Christian Church, and owning Jesus Christ as the only King, Head and Lawgiver to his Church? Sure not true Christian nor reasonable Man will conclude a contradiction here. And where's the Temporizing or Apostasy? Have we ever declined Christ's Kingship over his Church throughout the whole World, and set up an earthly King over the Church, instead of Christ? We affirm we have not, and this is our present case, still having this distinction between Christ's Kingly Office over his Church in Spiritual Divine Matters, and the Office of National Kings or Rulers in Civil Matters; it having been always our principle to render to God his dues, and to Cesar his dues distinctly. But to come more particularly to the busines objected against us, as contradiction and temporizing, &c. the matter lies here, viz.

Between what one formerly said, some time before the King was Restored, viz. do not the Priests and Presbyterians, &c. cry for an earthly King? Are not all these Elders Christians, that will dare much of an earthly King, Traitors against Christ? And the Elders declaring since the King was restored, viz. "that our Intentions and Endeavours are and shall be good, true, honest and peaceable towards the King and present Governors, and that we do love and honour them, &c.

Wheres the contradiction here? Is it between warning Professors of going to set up an earthly King in Christ's stead, and declaring our honest Intentions towards the King, &c. after brought in and set up by a providential Hand of God? Or does it follow that because some of us have declared, a dislike of having a rigid persecuting King set over us, to intrench upon Christ's prerogative, that therefore we must not submit to the over-ruling Hand of God in bringing in a King, whether in

† Note that the words that most tended to clear G. F. s. intent in this matter, &c. very unfairly leave out, as after *Earthly King*, he leaves out, (*and earthly Powers, and will change as they change*) As also, (heave put out *Christ*, and would not have him to reign) these words he leaves out. As also, after (*all Kings made in Mens earthly wills*) he leaves out (*THAT WILL NOT HAVE CHRIST TO REIGN*) These with several other material passages, hath G. F. very distingu-  
nously left out of those several passages quoted by him, writ long before the K's. Restauration, tho' Printed the year before.

Mercy or Judgment, or both? We shall not dispute that now; must we be counted Temporizers, for quietly submitting to the over-ruling Power of God in this matter? See how obnoxious our Adversary renders himself; for those who formerly feared it would be worse for the Nation to have a Monarchy, as to *Impostures*, &c. he hath this Salvo, that it was out of *Zeal*, that some *particular Persons* did write against *Kingly Government*, among whom he names *G. F.* &c. The former Writings against *Kingly Government* as he apprehends them, were out of *Zeal and Fear of greater Impostures and Bondage*; but for such to signify their peaceable Intentions and Respect to the King when restored, this is counted an *earthly Temporizing*. How now *J. P.* is this thy *Conscience* that thou *disbargeth*? What art thou offended at our innocent plainness? But how shallow art thou, who when thou hast excused all that thou apprehendest against a *Kingly Government*, from *G. F.* or others, as being from *a Fear and Zeal*, yet now makes it a *contradiction and temporizing*, for the Quakers to declare their *Truth and Fidelity*, to the King and present *Governours*, with their Intentions of *Honesty and Peaceableness* towards them? Oh shallow Man! Is here either contradiction or temporizing? It had been contradiction, if they had said they intended neither *Truth, Fidelity, Honesty or Peaceableness* towards the King; and it had been temporizing, if they had said they now submit all cases of *Conscience, Religion and Worship*, to an *earthly King* to be disposed, ordered and determined at his discretion, and not to *Christ, the heavenly King and Head of his Church*: But blessed be God we are clear of these things, and out of the reach of thy malicious Spirit, who hast thus grossly slandered us with *Contradiction, Temporizing, Dissenting, &c.* and thou canst not be ignorant, how many of us have suffered for our tender *Consciences*, under the several Powers since we were a People, and still dayly exposed to *Sufferings*; therefore thou art the *Temporizer*, in going about thus to render us obnoxious to the *Government*, and thereby to add to our *Afflictions and Sufferings*; and note, that whatsoever *G. F.* or others did formerly write (to *Presbyterians, &c.*) which thou apprehendest to be against *Kingly Government*, whether it concerns the *Persecution, Oppression or Bondage*, which they feared might happen thereby, according to the instance given of *Herod, Saul, &c.* this thou dost not go about to disprove, as being

being from a fallible Spirit, but hast salved the master with this, being out of a *Fear, Zeal, &c.* But thy hideous outcry is against any of our Friends, declaring their *honest Intentions of Fidelity, Peace and Respect to the King*; here thou art offended at the words, *Loyal Subjects*, in a Declaration, which thou sayst, were *highly opposed in an Assembly*. And I ask thee, wast not thou one of them, who opposed and caused them to be left out? How now John, what a Labyrinth art thou fallen into, through thy Envy and Malice? but to come yet more closely to the business, to evince thy malicious silliness; let case that some of our Friends did really fear, that a King set up by those that were then our Persecutors, as a Creature of their forming, designed to carry on their own Interest, would not be for the universal Interest and Liberty of the Nation, both in matters Religious and Civil; and thereupon warned them (which is our present case in debate) and yet when it pleased the Lord providentially to bring in the King quietly, to acknowledge their Submission and Peaceableness, and to prevent further censure of a temporizing Insinuation in this case. — I do declare that what Form of Religion soever a King be of, he must so far distinguish between his Regal Power and his Religion, as to be tender to his Subjects under several persuasions, and grant a free Tolleration and Liberty of Conscience; or else if he rule either as a Presbyterian, a formal Episcopalian, or severe Papist, &c. and endeavour to enforce his form of Religion upon all, it will not answer the wisdom of God or his Counsel, nor tend to the universal Good or Satisfaction of the People; so not to his own Prosperity and Quiet, but on the contrary, an universal tenderness and free liberty in Religious matters will. Now John, darst thou yet say that our acknowledgment and submission, as before, is *Temporizing*, or that they are *Dissemblers and Deceivers* therein? If thou darst, let this one instance among many others, confute thy blindness and rebuke thy malice; as namely the case of *Samuel* (that faithful Servant of the Lord) when *Israel* cryed to have a King set over them like other Nations, this thing displeased *Samuel*, or was evil in the Eyes of *Samuel* (according to the Hebrew) and yet for all this, when the Lord had commanded him to hearken to their voice, and shew them the manner of their King, &c. *Samuel* in Obedience to the word of the Lord, anoynted *Snul* and killed him, and said, is it not because the Lord hath anoynted

ed thee? O'c. See 1 Sam. chap. 8. 5, 6. and chsp. 10. 1. Does John Pennington say, that *Samuel* was a temporizing Hypocrite herein, or was *Samuel* insincere in this matter? And may he not see how nearly this suits the case of *G. F.* and others whom he so bitterly enveighs against? yes, did not *Samuel's* concern herein excused the occasion? *J. P.* carps at? Which shews his implacable Envy and Revenge, still to render us obnoxious to the Government, contrary to his pretence of *dismissing* such practice. Now *J. P.* see what an envious Hypocrite thou art, and how manifestly confuted: And yet further from Scripture Testimony, which I must bring over thine head, see Dan. 2. 20, 21. Blessed be the name of God for ever and ever, for Wisdom and Might are his, and he Changeth the Times and Seasons, he removeth Kings and setteth up Kings. See here how plainly he confesseth it is God that doth these things; and also said unto *Nebuchadnezzar*, the God of Heaven hath given to thee a Kingdom, Power and Strength, ver. 37. and yet for all this confessed, that in the days of these Kings, the God of Heaven should set up a Kingdom which should never be destroyed, and the Kingdoms shall not be left to other People, but it shall break in pieces, and consume all these Kingdoms, and it shall stand for ever, ver. 44. (And did not *Nebuchadnezzar* confess to God's Power and Kingdom as above his own?) How plainly in his Visions did he see and confess to the Kingdom of God and his Christ, as over all these earthly Kings and Kingdoms, Beasts and Horns mentioned, Dan. chap. 7. yea concerning the Ancient of days and the Son of Man; that there was given him Dominion and Glory, and a Kingdom, that all Kingdoms, Nations and Languages should serve him; his Dominion is an everlasting Dominion, which shall not pass away; and his Kingdom that which shall not be destroyed, ver. 14. Did *Daniel* herein contradict himself or temporize, in confessing, that it is God that changeth Times, removeth and setteth up Kings, and that even *Nebuchadnezzar* King of *Babylon*, had his Power and Strength given him of God, Dan. 2. 37. and was not *Daniel* one of them that stood in the King's Palace? And did not the King make *Daniel* Ruler over the whole Province of *Babylon*? Dan. 6. 21. But *Daniel* sat in the Gate of the King. Or did he temporize with King *Darius*, in saying, O King live for ever? And yet for all this he confessed to the Kingdom of God and of his Christ, as above all these earthly

earthly Kings and Kingdoms, and that it should stand for ever. And what more hath G. F. said, viz. *That Christ will reign over all these Presbyterians imitatiſt Elders, their earthly Kings, &c.* (knowing also that such Trees as they were, would be more apt to chuse a Bramble for a King, than the Vine, Olive or Fig-Tree.) And what he means by these earthly Kings, is apparent in these words, *Herod the King was mad at the Child Jesus, and sought to slay all the Children in Bethlehem and Judea; there is the Fruits of earthly Kings; and such a King, would our false Christians and Elders have;* mark by [earthly Kings] persecuting Kings as the Kings of the Earth set themselves, and the Rulers take Council together against the Lord and his anoynted; yet he that steeſt in the Heavens shall vex them, and his anoynted shall break them, &c. see *Psal. 2.* throughout. And the Kings of the Earth were such that committed Fornication with the great Whore, who was drunken with the blood of the Saints, and who (as it's said) reigneth over the Kings of the Earth; see *Rev. 17 and 18.* Chapters. And was it not the Apostate Christians that doted so much for such earthly Kings to be set over them, to inforce People by outward Coertion to their form of Religion? Did ever the true Christians call out for such Kings to be set over them? Did not Christ say the Kings of the Gentiles exercise Lordship over them, but it shall not be so among you? Now where's the Temporizing? We retain (and are not ashamed of) our Principles, for Christ and his Kingdom above all the Dominions of the Earth; yes, and his Sovereignty and Kingship over our Consciences, we cannot give to another; we trust in and serve the Living God, and the Devil and all his Agents and Apostate Incendiaries shall not deter us out of this. And yet our Adversary judgeth us Apostates, for declaring our Love and Honour to the National King, saying, *are not they in their own judgments become Apostates, for now they say they Love, and Honour an earthly King.* So that in this Man's Sense it is an Apostacy, for any one to shew Respect and Honour to the King (though by the Providence and over-ruling Hand of God restored) especially so long after they have shewn a dislike to some Mens endeavouring to set up a King in their earthly Wits; but if he make the worst on't, he might more safely have said, *they are reformed in their judgments who own the King after such dislike, than that they are Apostates:* But the Man's malice makes himself abnoxious.

And

And where do we use these very Words { *Earthly King* } on this occasion, but that we love, own and honour the King ( whom here this Man has judged an earthly King ) does this shew us to be Apostates ? what a factious peevish Spirit is this we have to deal withal ? Could not the Primitive Christians shew their Respect and Honour to Kings and Governours, but they must be Apostates from Christ, or his Kingship over the Conscience ? or was their fearing God and honouring the King, a Contradiction or Temporizing ? as if we could not Fear God and Honour the King too ; Oh malicious Man ! where hast thou lost both Honesty and Wit ? did not *Shadrach, Meshach and Abdringo*, yea and *Daniel* also, who were Children of *Judah*, serve and attend upon the King of *Babylon* in his Court ? dare this Man charge them with being temporizers therein, whereas yet they could not obey the King's Command, wherein it was contrary to the Law of their God, but must rather incur the Penalty and Hazard of a fiery Furnace and a Lyons Den than bow to an Image, pray to the King, or worship contrary to the Law of their God ; see *Dan.* the third Chapter, and Chapter sixth ; for their Adversaries could find no occasion against them, concerning the Kingdom, but sought Matter against them concerning the Law of their God ; and God appeared for them in their Faithfulness to him, to the Conviction of their Persecutors, insomuch that both *Nebuchadnezzar* and *Darius* confessed to the Power and Kingdom of the God of Heaven, who is God of Gods and Lord of Kings, saying, *I Nebuchadnezzar* praise, extol and honour the King of Heaven, all whose works are truth, and his ways judgment, and those who walk in pride he is able to subdue : And said King *Darius*, I make a decree that in every dominion of my kingdom men tremble and fear before the God of *Daniel*, for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end, *Dan.* 6. 26. So that he would have had all his Subjects Quakers, when he saw the Kingdom of God above his own.

Again, although we are most unjustly traduced as Temporizers, because of our Applications to the present King and Government, and partly because of some former Letters writ by some Particulars to the Protector and Parliament, warning them, &c. this is no proof of our Adversaries Charge against the People called Quakers, their many and great Sufferings, both in those Days and since, to keep a Conscience clear to God, still acquits them from being

being such Temporizers, &c. as John Pennyman has infamously rendered them, since we the said People have not looked for Salvation, from the Mountains nor from the Hills, but from the Lord of Hosts; we have not reposed our confidence in the Arm of Flesh nor in Princes, but in the over-ruling Power and Name of the Lord our God: It is better to trust in the Lord, than to put confidence in Man; it is better to trust in the Lord than put confidence in Princes, *Psal. 118. 8, 9.* Again, put not your trust in Princes, nor in the Son of Man in whom there is no help; happy is he that hath the God of *Jacob* for his help, whose hope is in the Lord his God which made Heaven and Earth, &c. which execute judgment for the oppressed, *Psal. 146. 3, 4, 5, 6, 7.* Moreover we have not been wanting to warn and admonish those in Power, both Parliaments, Protector and King, against Persecution and Oppression, as the Lord hath laid it upon us; nor has any of our Addresses to the King, been to stop any Prophet or Servant of the Lord among us, from warning him, &c. So that our clearness from our Adversaries unjust Imputations, is manifest divers ways; and of these things he cannot be altogether ignorant. And as for his citing of *G. F.* to the *Protector*, and *Parliament*, warning him to keep Kingship from off his Head, which some would have given, and his bidding the Powers of the Earth, take heed of making earthly Kings, &c. And what can John Pennyman make of this? He should have allowed this Construction as he has for others, that if *O. C.* had been made King as some would have had him, he would have been the greater Hypocrite; and it was his zeal for the good of those People, that had been against a King, to warn them of setting up or making such an earthly King, in their earthly Wills; as his Words are plain, as in the other passages cited before; and this Zeal and Fear of the consequence, *J. P.* does not go about to disprove aserronious there, but would have it run most to our disadvantage, wherein he probably may think his way secure, seeing us a People that have been trod upon as to our Persons and Estates, being exposed to so many Sufferings and Spoyls (as we were) he can throw dirt upon us, render us obnoxious to the Government, and so help to afflict us and trample upon us, our Testimony and Christian Reputation; to bring us under Infamy, Reproach and Disesteem, if possible; yea, and the severe displeasure of the Powers, (and yet pretend to abhor such a thing) this is the nature of his

his Temporizing, Malice and Revenge; God will stop him and frustrate him in his Career, with his private Abettors and Assistants, I doubt not.

What he cites of *E. Borooughs Answer to the Apprentices Petition* 1659. against bringing in a strange Nation, &c. an oppressing Monarchy, &c. this he might easily have excused with that same Provision for others in the like Case, as namely it was out of his Zeal and Fear, that it would have been worse with the Nation, &c. But, says he, all these Lines are left out (and so he faith of *F. H.* in one Paper) And upon some other Passages in *E. B.*'s Works, of divers Words, being left out; expunged, &c. This Man might very well have let *E. B.* alone, since he is gone to his rest; if he had been charitable, or but as good as a Moral Heathen, among whom it was a Maxim, *de Mortuis nil nisi bene*, but especially since *J. P.* had Time to have told *E. B.* of this in his Life-time (he being not here now to answer for himself) and doubtless he was so tender a Man as he would have heard him, if he would have given him any friendly Caution; but thus to clamour and abuse Honest Men, that are at rest, is very ignoble, especially since *J. P.* owned them in their Life-time, and some Time after, and *F. H.*: Nor do we think our selves bound directly to prostrate our Judgments concerning all particulars, before such a malicious Adversary as *J. P.* or so far to own his Prosecution of Men so long after they are dead, when they cannot be here to answer for themselves; however dare our Adversary say otherwise of *E. B.* and *F. H.* than that they were sincere-hearted Men to what was then manifest? and zealous Servants and true Prophets of God, and vindicators of Truth in the several Currents and Streams of their Writings, as may be seen in their Prophecies and Conditional Threats against the late Powers, &c. And did not thou *J. P.* say, That *E. B.* was faithful in his Day? and I doubt not but their Names are recorded in the Lamb's Book of Life, though abused by this Man; wherein all may see his Malice is so deadly, that it extends to the very Grave, as if he would hang us all up, even the Dead as well as the Living. As for what he cites of *G. F.* to *Oliver*, dated the eleventh Month 1657. as to the Success he might have had, if he had been Faithful, and thundered down Deceit, and asking why they put such as feared God out of the Army? Sober Men and True Hearts, such as the Lord owned, &c.

How plain is it that he judged *O. C.* as one unfaithful to his former Promises, specious Pretences for the Liberties and Properties of the Subjects; for Liberty to tender Consciences, taking off Oppression, and particularly that of Tythes, which he promised to remove, when he was low in his Mind, in the Time of the Wars, praying to God, weeping, saying, Our Eyes are towards thee O Lord, &c. Surely if *Q. A.* cannot say, That he had no Success in those Days, much less can he determine what Success he might have had against the Pope; as he pretended, if he had performed his Promises; and he was reproveable for putting out honest Men for their Consciences, the more, because that was a Breach of his Promise of Liberty to tender Consciences; but there were many, when they saw the Self-endedness of *O. C.* and his Apostacy from the Cause which so many ventured and lost their Lives for, they deserted the Army, without being put out of it; and I am perswaded, That reproving him for putting such out of the Army for their Consciences, was more upon his Breach of Promise, than with an Intent to have them always continue in it, in order to War, and fight, especially under so much as the Notion of Quakers, who conscientiously deny fighting and Blood-shed: But here seems to be the main Objection, *They were sober Men, and such as feared God, therefore they must need be Quakers, and to continue them in Arms, to fight, kill and shed Blood, must needs be contrary to what the Quakers have since declared to the King.* That they must needs be absolute Quakers; because faithful to what they then knew, does not follow; for *Paul* was sincere, from his Youth upward, to what he professed before his Conversion, and divers had some Convincement and Fear of God upon them, in the Army, before they were either converted so far as to be Quakers, or did clearly see, That Wars and Fighting did not consist with the Gospel Dispensation and New Covenant; but many, when they did see it, came out from them, and did leave them voluntarily; therefore it is a false Observation and Inference that *G. F.* his Judgment was, *That Quakers might Fight, but rather that it was a Breach of Promise, and reproveable in O. C. to turn truer Men than himself out of the Army, before so far convinced as to lay down their Weapons.* And if he should argue, That Christ was contradictory to himself, in suffering *Peter*, one of his Disciples, to wear a Sword (before fully converted) because he saith, my Kingdom is not of this World, this would not be taken

for any good Argument, especially among Christians; so that this Man's deridingly calling the Quakers *these peaceable Men*, and maliciously inveighing against them as *Temporizers*, because of their Declarations to the King, neither proves them such, nor can he thereby invalid those Declarations, and particularly that to the King, in the Year 1660. *viz.* "All Bloody Principles and Practices we, as to our own Particular do utterly deny, with all outward Wars and Strife, and Fighting with outward Weapons, for any End or Pretence whatsoever; so those that use any Weapon to fight for Christ, or for the establishing his Kingdom or Government, both the Spirit, Principle and Practice that we deny, &c. And this Testimony we still maintain and stand for; and where's the Contradiction and Temporizing? Have we ever declared, That we have owned Bloody Principles or Practices? or that we would fight with Carnal Weapons for Christ, or for the establishing of his Kingdom and Government? while he cannot prove this, where's the Contradiction? and then where is the Temporizing? is it in denying Bloody Principles, and declaring our peaceable Intentions, to live quietly in Godliness and honesty under the King and Government? or in giving Testimony against those that would fight for Christ, or the establishing his Kingdom by Carnal Weapons of War, and would build up *Sin*, with *Blood*? Have we not all along been against such a Practice? And have not our peaceable Conversations declared the same? Were not the Primitive Christians exhorted to be subject to the Higher Powers, seeing they were ordained of God? And dare he say this was a Temporizing in the Primitive Christians? No, does not the Apostle plainly say, Ye must needs be subject, not only for Wrath but for Conscience-sake, *Rom. 13. 1, 2, 3, 4, 5.* This Subjection for Conscience-sake surely was not temporizing, and the Subjection we owe to the Civil Powers, whether Active or Passive, so as we may keep our Consciences clear to God, in doing or suffering, and as the Apostle further exhorted, put them in mind to be subject to Principalities and Powers, to obey Magistrates, and to be ready to every good Work, *Tit. 3. 1.* And this was without exception against the Name (King) or other, and submit your selves to every Ordinance of Man, for the Lord's sake, whether it be to the King as supreme, or unto the Governors, &c. sent for the Punishment of Evil-doers, and the Praise of them that do well, *1 Pet. 2. 14.* So that the Primitive Christians did

did not boggle at the Name King ; and for this Cause pay ye Tribute also, rendering to all their Dues, &c. O w no Man any thing but Love, &c. Rom. 13. 6, 7, 8. And the true Christians, though they suffered for Christ, and underwent many Injuries from Men, yet they were to live peaceably with all Men ; they were not so much as to avenge themselves, but rather to give Place unto Wrath, for vengeance is mine, and I will repay, saith the Lord, Rom. 12. 18, 19. Herein they granted a Vengeance was due, but were not to avenge themselves.

To our Adversaries saying, That the Soldiers were charged to go forth with a free willing Heart, &c. Here is a Perversion in this ; for their Charge was, they should keep in the Fear of the Lord, that they might not lose the Dread of the Lord : And dare this Man say, That none of them had the Dread of the Lord, at any Time upon them ? And that Advice given to O. C. Do not stand cumbring thy self about dirty Priests, &c. This he cites, but to what Purpose it shows ; for his cumbring himself with such Covetous Priests, he was reproveable, and the setting up and promoting such Priests, hath not consisted with the Good of our Nation, under any Government.

Again, I find in his Notes against *Francis Howgill*, where it is said, That it is no Rabellion to call away those in Power ( he hath this Aggravation added ) viz. by which he means to Depose those in Power, that perfidy in their Trust for the Good of the People, p. 4. See here how obnoxious to the Government he hath gone about to render the Quakers, by this perverse addition of a meaning, he hath put upon F. H. as if to call away and to Depose were both one in common Acceptance ; and yet this is the Man that pretends to abhor that Practice of rendering us obnoxious to the Government : Pray, how can we trust him, &c. he should have been so charitable as not to have aggravated the matter with such a Meaning added ; especially since it concerned a Man who is deceased, and dyed a Prisoner for the Testimony of Jesus, and at rest, and who in his Life-time bore a faithful Testimony for Truth and Righteousness.

'Tis a most base and revengesful Spirit in J. P. to take E. B. out of his Grave, to bring Infamy upon his name, his Gospel Testimony which he bore, and Prophetical Spirit which was in him now he is not here to answer for himself ; and not rather have prevented both by Friendly Advice in his life time, when

they were in Society ; but instead thereof it may be rather questioned, whether he was not in those Cases, too much beset with such unstable Spirits as *J. P.* who now might have put more charitable Constructions upon *E. B.* and us, than he has done, namely, that he feared the effects of a Monarchy, and that he was so zealous against the great persecuting Whore, that has made her self drunk with the Blood of the Saints, that therefore he would have had the Beast that has long carried her, so to hate her as to cast her off ; as being a Man who in his Spirit sympathized with the Martyrs of Jesus, and those Souls under the Altar of them that were slain for the word of God, who cryed with a loud voice, how long O Lord Holy and True, dost thou not Judge and AVENGE our Blood on them that dwell on the Earth, *Rev. 6. 10.*

And whatsoever in any of the Writings cited by *J. P.* may seem disgusting as to Monarchy, we have still this cure for it all, that *John Penryman* has prescribed, namely, *that these things were writ out of these Idiots Zeal and Fear, that Monarchy would be oppressive, and cause more Burthens or Impositions to be laid upon the Nation than before.* And this excuse was pretty warily contrived; for if he had flung all that former Zeal and Fear into the dirt, 'tis not unlikely but he might have highly disgusted his Friends the Presbyterians and Independents, &c. And therefore as a Person that appears rather affected with these former Passages, which intimate a Fear concerning Monarchy, than with our late Applications to the King, &c. he has taken the great pains to collect and transcribe them the more at large, and sorely to chide us (the People called Quakers) for making Declarations and Applications to the King, Council and Parliament, to perswade them of our faithful and peaceable Intentions, or for any Relief from the Imposition of Oaths, &c. for this we are sorely chidden not only as Temporizers, but also for a late fawning flattering Address to the King and Parliament, as he is pleased to call it. We meet with no such chiding for these particular Passages, that seemed to dislike of a Monarchy in *Cromwell's* days ; for the Fear and Zeal that was therein shall either cypre all that, or else *John* shall relinquish the Medicine of his own preparing and wheel about again, and wholly desert his Friends the Non-conformists, both Presbyterians, Independents, and others of his private Abettors and Cabalistick Council.

As concerning that passing to the Officers of the Armies, where  
 after they are reproved for abusing the Power of God and abusing  
 it, and putting them in Prison that struck at the Root (meaning  
 the Quakers) (With he) there is this passage, v. 2. " Had you  
 " been faithful to the Power of the Lord God, you had gone into  
 " Spain, to wash the Blood of the Innocents that there had been  
 " shed, and had been offered up there to have suffered up their Inquisi-  
 " tion, &c. and had in Rome's Gates before now, and com-  
 " manded him to have suffered up all his Torture-bones, his Roofs and  
 " Inquisition, &c. Hereupon we have several questions put upon  
 us, v. 2. Could any People have declared themselves more for fighting ?  
 How should the Army set up their Standard upon the top of Rome, and  
 by fighting ? How require the Blood that has been shed in the Inquisi-  
 " on, but by fighting ? Here he may think he has sorely oppoised and  
 puzzled us. But 'tis no very difficult matter to answer with  
 clearness herein, and safety to our Christian principle, against  
 killing and destroying one another; for either these Passages  
 must be spoken as from a Prophet of God, or only as a Christian,  
 however conditionally. First, if as a Prophet, then he speaks  
 not always what is desirable or pleasant to him, according to his  
 Christian Principle, nor within the compass of his Under-  
 standing as a Man, nor from any Human contrivance, but what's com-  
 manded him of God, as relating to Judgments or Calamities which  
 may be of divers kinds, and then he may speak and Prophetic of  
 Wars and Destructions, &c. and yet not at all be of such a Spirit  
 or Principle in himself, as to maintain or desire Wars and Fighting;  
 as the Prophet *Isaiah*, who was an Evangelical Prophet, and  
 against Wars and Fighting and saw the end thereof, *Isa. 2. 3, 4, 5.*  
 and the Indignation of the Lord upon all Nations, and his Fury  
 upon all their Armies, *Isa. 34. 2.* yet this Evangelical Prophet  
 said, O *Affyrian*, the Rod of mine Anger, &c. I will send against  
 an Hypocritical Nation, &c. see *Isa. 10. 5, 6.* And further, all  
 yee Beasts of the Field come to devour, *Isa. 46. 9.* And Christ  
 Jesus, himself who said, my Kingdom is not of this World, for if  
 it were, my Servants would fight; yet prophesied of the sad and  
 miserable destruction of *Jerusalem*, and of those Murderers that  
 slew the Heir; and said to those Hypocrites, fill ye up the mea-  
 sure of your Fathers Iniquities; and this was, that all the Right-  
 eous Blood shed, might be required at their hands. And se-  
 veral

( 4 )

veral Instances of Gods Judgments might be brought out of the  
Revelation of John against the great Whore, &c. So that a  
Man may speak as a Prophet (and be yet a Christian) of divers  
Calamities and Judgments which he cannot be active in, and yet  
not destroy his Christian Principle. Secondly, But if as a Chris-  
tian only, and within the compass of a Christian Freedom, and  
understanding these miseraid Passages are spoken; then I may  
lawfully conclude, that the design thereof was not to incite to  
*Fighting, Killing or Bloodshed*, but rather that it was writ from a  
Belief that if they had eyed the Lord, and aimed at the remo-  
ving Oppression and Persecution, they might have been such a  
dread of Nations, as is expressed in the same Paper, that possibly  
they might not have met with such Resistance (if any) in that  
case; for who knows not that they were formidable for a time?  
And what success they might have had for such an end, our Ad-  
versary cannot determine. (However to require their Inquisition  
and to knock at *Rome* doors, proves no violence; all this might  
have been done by Embassies, as in the case of the D. of *Savoy*,  
that persecuted the poor *Piedmonters* the Stock of the *Waldenses*.)  
For he proves not an incitation unto Bloodshed and Slaughter in  
the said Papers, but only that they should have required the  
Innocent Blood that had been shed, after they had set up their  
Standard at *Rome*, according to what many of them had often  
promised, before they fell on persecuting and imprisoning our  
Friends; and herein they were reproved of breach of promise,  
that many of the old Army had made, not to lay down their  
Arms till they had set up their Standard at *Rome*, and broke  
down Oppression there. But on the contrary to fall upon Op-  
pressing and Imprisoning Men for Conscience sake, might they  
not justly from their own former pretences and promises boast-  
ed, why do ye Imprison us, or suffer us to be Imprisoned? (As  
many were in the Protectors name and time) why do ye not go  
to *Rome* and break down the Popes Inquisitions, and in point of  
justice require the Innocent Blood that has been shed by that  
persecuting Power? And might they not have required this as  
Magistrates, and seen what satisfaction would have been made,  
according to their own engagements? But when they set up  
Persecution in *England*, they lost their Power and Dread, and  
became Weak and Feeble, till the Lord overthrew them. And  
yet though it cannot consist with our Christian Principle so  
much

much, as to avenge our selves, War with carnal Weapons, or incite others to War and Blandish'd: And G. F. (who is the Man chiefly struck at in this matter) even in Cromwell's days did manifestly testify against Wars and Fighting, as also against Plotting and contriving Insurrections, and this both by Words, Writing and Suffering; and exhorted the Soldiers to do violence to no Man, neither accuse any Man falsely, and this in the same Paper wherein he reminds them of *Rome*, &c. Howbeit there remains both Judgments and Vials of Wrath from God, in store for the Persecuting Whore, or Mystery Babylon, wherever she sits upon the many Waters, which are Peoples, and Multitudes, and Nations, and Tongues, *Rev. 17. and 18. Chapters.* that has been drunk with the Blood of the Saints, and made both Nations and Kings drunk with the Wine of the Wrath of her Examination: And whether at *Rome*, or throughout all Christendom, that Spirit of Persecution cannot escape, nor they that joyn with it in acts of Cruelty, whether Papists or Protestants, Kings, Princes or People. But as for *D. C.* (and his Agents) though looked upon to be a Beast, yet he was not so serviceable a Beast or Horn, as those spoken of in the Revelations, chap. 17. v. 12. that shall hate the Whore, and make her desolate and naked; and shall eat her Flesh and burn her with Fire, because God hath put it into their Hearts to fulfil his Will, ver. 17. (too course a work for Saints and Lambs of Christ, and yet Gods Will it should be done.) Now to foresee or foretel such a Judgment to be of God is one thing, and to incite Men to Wars and Blandish'd is another: And this latter I affirm, stands not with the Principle nor Practice of the People called Quakers, nor do they declare themselves for Fighting, as they are most falsely accused. And as to the question, How should the Army stamp their Standard at *Rome*, but by Fighting? There does lie a plain exception, and certain Instances against the general State of this quæstionary Argument (which yet I bring not as comparative altogether, but only with respect to that Beast, who was believed by some would have attended the old Army, had they been faithful to the cause pretended, and gone to *Rome* for that end declared.) My exception is first in the case of *Gibson*, the most of the *Midianites* fled and were overcome, and yet not by Fighting on *Gideons* part, but by a mean Strangem, as to outward appearance, viz. that of their Pitchers, Trumpets and Lamps; but

but the hand of the Lord was in it, see *2d. 7.* And secondly, in the case of *Jebosaphat* King of *Judea*, when the *Children of Ammon, Moab and Meunites* came against *Judea*, the Lord told them by his Prophet *Obadiah*, be not afraid nor dismayed by reason of this great Multitude, for the Battel is not yours, but Gods, *2 Chron. 20. 13.* And did they then go against this great Army to fight them? No, but having first sought the Lord, they sung Praises to the beauty of Holyness; and when they began to sing, the Lord set ambuscades against the *Children of Ammon, Moab, &c.* see *ver. 22, 23.* And its said concerning *Barak, Jephtha, Sampson, David, Samuel* and the Prophets, that by Faith they subdued Kingdoms, turned to flight the Armies of the Aliens, &c. *Heb. 11. 32.* which therefore was not all by Fighting; but that there has a hand and power of God appeared in these things, and in Revolutions, most Lorts will confess except atheists.

Object. *The Army was made the Sword of the Lord against Papists and Bishops.* M. H. T. S. and the Lord is represented Fighting with *Olivers Sword, G. R.*

And what then? But the wicked are call'd his Sword, *Psal. 17. 13.* And O *Affright the Rest of mine Anger, Isa. 10. 5.* And *Nebuchadnezzar the King of Babylon my Servant, Jer. 25. 9. and 43. 10.* See the places quoted. And also *Jer. 49. 28. and 50. 17. and Ezek. 26. 9. and 39. 19. and 30. 10.* So that sometimes God makes use of evil Men to execute such Judgments, as well as Men zealous and sincere for a good end therein.

And also that Passage cited about inviting all Christians and Nations that are against Popery, to come against it, &c. This is taken as looking somewhat Warlike; however had they so done, in all probability they had been so formidable and frightful to the Pope, &c. that he would have delivered up his Mitre, &c. that there would have been the less occasion (if any) for War and Bloodshed. But says our Adversary, they gave Directions and Charges to the Protector and Officers and Soldiers concerning Fighting, exhorting thereunto, &c. p. 13. I find no such Charge and Exhortation, and I cannot believe it without more plain and direct evidence. As also that charge in his Book, so often cast upon us, viz. That they (viz. the Quakers) approve of what the Armies did against the King and his Party; which I affirm is utterly false, as stated, and especially as charged in general: For we rather have

have lamented that War and Bloodshed, as a National Calamity and Judgement for the Sins of the People. And though we confess, and our Adversaries cannot deny, that the Sword was one of Gods four Judgments upon Idolaters and Oppressors, *Ezek. 14. 21.* and *Jer. 34. 17.* and so justifiable as from God, whose Judgments are all just; yet it is possible Men may be Unrighteous and selfish therein, in killing and taking Possession, and so not justified in their immediate acting therein.

That *G. F.* and many others concerned with him in the Testimony of Jesus Christ, have not varied from their Christian Testimony against Fighting, nor Temporized, Apostatized or been deceitful therein, further appears,

I. First from his being cast into the Dungeon in *Darby* Goal, in the year 50. where he lay six Months space, because he would not take up Arms for the Commonwealth against the King.

## II. From his and others refusing considerable Places in the Army, when invited by the Committee of Safety.

III. From his Answer then, that he abhorred it (viz.) to accept of such Place or Preferment in the Army, as that of a Colonel proffered him, and that he was in the Covenant of Peace, that takes away the occasion of Wars; for he knew from whence all Wars did rise, even from Mens Lusts.

Yet notwithstanding in the year, 1654. he was brought up from *Leicester* to *London*, being accused for a Plotter to bring in *King Charles*. And in the year 1655. after Major *Cecil* had cast him into Prison in *Doomes-dale* at *Lancaster* (before Judge *Glyn* at the Assizes there) he brought a Man of *Bethel* to swear, that he could raise 4000 Men to involve the Nation in Blood, and bring in *King Charles*.

Now considering his deep Suffering then, as also that he was then suspected to be as much for King *Charles*, as *J. P.* can suspect or insinuate, that he was against him, and yet now to own and honour him, which is the great crime in this Adversaries evil Eye. But that he was then guilty of Plotting for the King, and now (in his owning the King in the civil Government) a Temporizer, are both alike unrighteous Calumnies and Forgeries of his, and our guilty and Persecuting Adversaries. But that he and others refused Preferments in the old Army, and to take up Arms in the Commonwealth's days against the King and his;

and our Testimony both then and now being to the Covenant of Peace, and against even the very occasion of Wars, to wit, Men's Lusts; these are true, and still do plainly evince our constant Consistency with our selves and Christian Testimony, from the beginning, against all Plotting, carnal Wars and Fighting.

Moreover be it remarked, that after *G. F.* came to *London*, and was brought before *Oliver Cromwel*, he said, That there was a People now gotten up, or risen, that he could not win with Gifts, Honours, Offices, or places of Preferment, as he could all other Sects. To which *G. F.* answered, *viz.* That we have forsaken our own and are not like to receive any thing of him, nor the Glory of the World; and so he was not like to choke us with such things, as he had done all others, &c. Observe here his and our faithful Friends faithfulness to our Christian and Gospel Testimony, and clearness from Temporizing or aiming at worldly Interests, which is the character and design of Temporizers.

Again, as to his hideous clamour against the Quakers, as far more guilty and more abominable in these matters, than any other Party whatsoever, whilst they so consumeliously upbraid others, and have done the same things themselves. This is a plain lie against the Quakers, considering that but a few lines before, p. 20. he tells the Readers, the Quakers reproach and rail on the Presbyterians and Independents, for their joyning to and abetting the Late War, and approving the Execution done upon the late King and his Party. Now that the Quakers have so done and joyned, is an apparent Falshood before detected; and that the Quakers have so done, to wit, approved the execution done upon the late King, &c. is a most aggravating Falshood, to expose us to the severity of the Government, who were not then in being.

Now Reader, judge what's the tending of all this our Adversaries inveterate work against us, but to expose and render us obnoxious to the present King and Government, as possibly he can to ruin and destroy us, so directly contrary to his pretence, of abhoring that Practice; do but see the Man's gross Hypocritie, deadly Malice, and most base Temporizing, to bring us under into our Graves with contempt, if possible. Howbeit, as we fear not him, nor his Invectives, nor the Devil that old Murderer, that has set him on work: So we doubt not but through divine assistance, we shall still close to our Christian Testimony; faith-

faithfully witnessing that Christ's Dispensation, Kingdom and Government among his People, is above Wars and Fighting, for it is established in Righteousness and Peace; and of the increase of his Government and Peace there shall be no end; but God will make Wars to cease to the ends of the Earth, and in Salem shall be his Tabernacle, where he breaketh the Bow and the Spear, and Weapons of War, &c. And we the People called Quakers, can in defiance of all Envy and Malice, stand up for Christ Jesus and his Kingdom, and still plead the same things that J. P. quotes out of our Friends Declarations to the King of England, &c. and that with a good Conscience in the sight of God and Men, both what he cites out of Quakers Plea, 1661, viz. " No better Testimony can be given of us and of our " peaceableness; and that we shall not Plot nor Rebel against " the King, than experience it self; experience is the best wit- " ness that we are peaceable, and free from Plotting and Re- " bellion; for we have always been so since we were a People, " both before and since the King came in. As also a Declaration quoted by him, given forth in behalf of the whole Body of the elect People of God, who are called Quakers, and signed by, G. Fox and Richard Hubberthorn, John Stubbs, Francis Howgill, Ger. Roberts, John Boulton, Leonard Fell, Samuel Fisher, Hen. Fell, John Hind, John Furley, Junior, Thos. Moore, these Names he has mentioned, to expose them to the World as Temporizers, Ap- postates, &c. though Men far more Righteous than himself; and I am persuaded, most of them, if not all, more Conscientious in what they say, than ever John Penry was, since he en- tertained prejudice and envy. Hear what he has against these Men, as Temporizers (viz.) " That they have suffered, because " they would not take up carnal Weapons to Fight withal a- " gainst any; and made a prey upon, because they say, we are " the innocent Lambs of Christ; and cannot avenge our- selves [as he cites] and further in the Postscript, " All Wars " and Fightings with carnal Weapons, we do deny, who have " the Sword of the Spirit. Again, this the People called Qu- "akers do witness (viz.) and this is both our Principle " and Practice, and hath been from the beginning; so that if " we suffer as suspected to take up Arms or make War against " any, it is without any ground from us; for it neither is, or " ever was in our Hearts, since we owned the Truth of God,

" neither shall we ever do it, because it is contrary to the  
 " Spirit of Christ, his Doctrin, and the Practice of his A-  
 " posites, &c. Well, this Testimony we stand by, against  
 all the contrary whatever; and do affirm it was conscienti-  
 ously writ, and not from a Temporizing Spirit, as our Adver-  
 sary all along endeavours to insinuate, to prejudice and cloud our  
 Christian Testimony.

Again he cites these words to the King and Parliament,  
 1681. (viz.) " our Allegiance to the King, our Lives have and  
 shall manifest to him, and you; and all Men subscribed the  
 faith, by George Fox, Edward Burroughs, Francis Howlett, John  
 Crook, Samuel Fisher, Richard Hubberthurn, John Whitehead,  
 Samuel Thornton, Leonard Fell, John Bulstrode, and twenty more;  
 and these he has ranked up for Temporizers, Dissenders, &c.  
 having readied all our Applications to the King of this kind,  
 but Hypocrite and Temporizing Doctrs as not to be trusted, and  
 this still to render us obnoxious; more especially if his Book  
 be Printed; for see what he saith (not only to close, but to  
 murder our Christian Testimony) (viz.) and yet under all these  
 Dissimulations and Temporizing, do like the Whore in the Proverbs,  
 with their Mouths, and proclaim themselves an innocent and blameless  
 People; and near his Conclusion, charges G. F. and his Adhe-  
 rents, with a late fawning flattering Address to the King and  
 Parliament. How now John, is this thy abhorring to render us  
 abnoxious to the Government? God will smite thee, thou malicious  
 Hypocrite; our Innocency shall out-live thy Envy and treacherous  
 Revenge, and rise up in Judgment against thee. What wilt thou be  
 still be mad against us, because our Friends gave Testimony against  
 the Man that attempted to burn the Bible, among other Books  
 at the Exchange? And wilt thou be still revengeful, because  
 some were moved to testify against thy extravagancy and riot-  
 ous work, with thy twenty seven Vehement Parties (or so esteemed)  
 exposed to the Multitude?

And was not this thy wedding Dinner for Jews and Gentiles,  
 whom thou hadst invited to Merriam Taylors Hall? And what  
 was thy intended Mystery in all this? Answer plainly, for it was  
 a very publick Frolick, and whether or no had not the Bible been  
 burned, if the Officer at the Exchange had not prevented? be  
 plain, and do not always smite at others and hide thy self; nor  
 put us off, with telling us, Then wouldest not do it at the Will of any  
 Mortal:

*Mortal*! What immortal one would move any to attempt it? An immortal God, or an *immortal Devil*? Couldst thou imagin that the immortal God would ever move to it? And what moved thee now thus to vent thy Malice and Clamour, not only against the People called Quakers in general, but also against many particular Persons by Name, the meanest of them more Righteous than thy self? Dost thou not know that *Edw. Burrough, Fr. Howgill, Sam. Fisher, R. Hubberthorn, Job. Stubbs, Edw. Piott, George Bishop, George Rose and Miles Hellstead* are all deceased? Yea, some of them many Years in their Graves, who dyed Prisoners, sufferers for their Consciences towards God, and yet thou wilt rank them among Temporizers: Oh unrighteous Man! is thy Conscience wholly seared, since thy Essay towards the burning of the Bible? for thou hast as little Recourse or Regard to the Scriptures, or Truth's Principle in thy Writing (though once professed by thee) as thou hast to Conscience; which is none at all in Sincerity: Malice and the Gall of Bitterness has swallowed thee up, and Darkness is become thy Habitation. Dost thou not remember that *Fr. Howgill*, dyed in Prison, and that both *E. B. R. H.* and others were Prisoners when taken sick, and dyed? And dost thou not know that not only *Sam. Fisher* but *John Crook, John Badton*, and many others, have been great Sufferers since the King's Restoration; and must all these be now infamously ranked among Temporizers, Dissenters, &c. Is this thy Conscience and Charity *John Penneyman*? And is thy Malice so great against *William Densbury*, so that thou must needs endeavour to expose him to the Displeasure of the present Government, to add Afflictions to his Bonds, who is known to be a sincere, upright, peaceable Man, and great Sufferer, both in the Time of the late and present Powers, yea and in present Suffering and Commitment for his Conscience and Testimony. And what Hurt has honest *The Satchel* done thee, that thou must needs go about to expose him too? And also *Isaac Pennington*, who is known to be an innocent Harmless Man, and hath been a great Sufferer, even under the present Power? What, would not thy Malice suffer thee to let him alone, but thou must needs render him obnoxious for writing something to the Parliament and Army? printed 1659. about their backsliding and turning aside from the Good Old Cause, &c. And to aggravate the Business against him, thou puttest the Question, Was not then the Armies Cause just in his Opinion, and their Fighting Lawful,

ful, &c. p. 17. How now, John Pennyman, hast thou neither a regard to Men nor Truth? Hast thou done as thou wouldest be done by, thus to expose Men, and question them for that which thou thy self darest not adventure openly to oppose? Therefore I would ask thee, What is thy Opinion concerning that Cause called the *Good Old Cause*, to wit, Liberty to tender Consciences, removing Oppression, and preserving Men's Properties, formerly pretended to in the Old Army, though not well managed and pursued, was this Cause pretended to, just; yea or nay, in it self? Why dost thou cover thy Deceit, desert Truth in any Case, and peevishly expose Conscientious Men, for formerly confessing it? One Passage to the Parliament and Common-wealth 1657. Let the Reader a little take notice of it; for perhaps he may smile at John Pennyman's Design in citing it. The Passage, as he cites it, runs thus, p. 28. viz. " Let all these Abbey-Lands, Gleab-Lands " that is given to the Priests, be given to the Poor of the Nation, " and let all the Great Houses, Abbies, Steeple-houses and *White-  
hall* be for Alms-Houses, ( or some other use ) for all the Blind " and Lame to be there. What could be J. P.'s Design in citing this Passage? If it was to make the King and Court angry with our Friends, for advising to make *White-Hall* an Alms-house for the Blind and Lame ( as that seems most likely to be his Design ) I dare say he will misl of it; for I am perswaded the King would have been better pleased, and thought it more Charitable, that his House should have been an Alms-house for the Poor, Blind and Lame, than that *Oliver and his Crew should there set up their Nests, jumper, feed and gluttonize themselves*; for the Humility, serious Praying and Tears were lost when they had killed and taken possession, were got to *White-hall*, and there settled at Ease in fulness, pride and idleness, even while many innocent Men were deep Sufferers for their tender Consciences in cold noisom Goals, Holes and Dungeons, with Bread and Water, their Virtualls being snatched from them, their Bed-cloaths taken from them by Force, and they forced to lye upon Straw in cold low dark Goals, for above a Year together. In these and such like Sufferings I thy self, with many others of our Friends had a deep share in *Oliver's Days*, and that under Presbyterians and Independents, I affirm; and yet they have not manifested Repentance, nor made Satisfaction. J. P. has taken share, and deeply drunk in that Persecuting Spirit; and to aggravate his Matter against us on their

their behalf, he has that Passage reflecting upon the Nonconformists twice over, cited in his Preface from our *Penn* (as his Phrase is) quoting, *Quakerism a new Nick name* : As also in p. 27. he has the same Passage over again, with another out of *William Penn's Book*, styled, *A just Rebuke to one and twenty Divines*, reminding the Presbyterians of their former Proceedings, &c. so that he appears so much disgusted at a Reflection upon the Presbyterians, &c. that he begins and almost concludes his invective and bitter piece about it, as offended that they were upbraided ; such a deeply concerned and zealous Presbyterian Agent is *John* become.

I may give the Reader a hint of one Fling that *John* has at me, if he had had Sedition or Treason against me, to be sure I should have heard of it, and many more besides. His Fling is this, *viz.* about *E. B.* who ( he saith ) was one of the chief Preachers of the Quakers, and in very great esteem among them — This Man is charged, by *Jer. Ives*, to have justified the late War against the King, and is defended by *George Whitehead*, another of their chief Preachers, p. 9. To all which I answer, as a Man not Conscious to my self herein. Do but see how fallaciously and deceitfully the matter is stated by this peevish Incendiary ; as namely, upon his repeating the Anabaptists charging *E. B.* with justifying the late War against the King ( without any Distinction he addeth ) and is defended by *G. W.* which looks like as if I do defend such a Justification of the late War against the King. What is this but Malice and Wickedness, to render me obnoxious and seditious to the Government, and so incapable of so much as the Act of Indemnity ? As for a present defending of that War, which I never was concerned in, nor is there any Words of that import in my answer to *Ives* ( see *Serious Search* ) which *John* quotes, but leaves out the principal Matter wherein I defend *E. B.* in his testifying against the Men then in Power, and the Quakers from *Ives* his most unjust Accusation against them in these general Words, *viz.* *You justify the late War against the King : What Impostors, &c.* This our Adversary has most enviously seconded, as one beholding to the Anabaptist Preachers ; and was not he a zealous Chaplain, more than a little concerned in the Old Army, against the King himself ? who not very long after his open scurrilous Behaviour, boasting, vapouring and malicious Work against us, was soon cut off by Death. Now *J. P.* has enlarged upon his Work against

against us, to render us odious to the Government; and me in particular, as defending such a *Justification of the late Wars against the King*; as his Words may be easily taken, rather than defending our Friend or Friends from that Charge which not only myself, but also many thousands of us and among us are wholly clear of, (nor did I ever like Wars and Blood-shed) being a simple-hearted harmless People towards the King and all Men, and do eye the over-ruling Hand and Power of God, and daily fear him, for our Preservation being in his Holy Will resigned to be patient and passive under what Government he is pleased to set up.

Moreover, let the Reader please to take notice how evident *John Pennyman's Abuse, Deceit and Falshood* is, on some Passages he cites out of a Paper, entituled, *A Declaration from the People called Quakers to the present distracted Nation of England*, 1659. p. 12. where, upon these Passages, *viz.* "We have chosen the Son of "God to be our King, and he hath chosen us to be his People, "and he might command thousands and ten thousands of his "Saints, at this Day, to fight in his own Cause——and give "them Victory over all their Enemies, and turn his Hand upon "their Persecutors; but yet his Kingdom is not of this "World, neither is his War-fare with Carnal Weapons, &c. "neither hath he chosen us for that End; neither can we yet be- "lieve that he will make use of us in that way, &c.——But for "the present we are given up to bear and suffer all things for his "Name's sake, &c. Upon which *John Pennyman* has this Obser- vation, *viz.* *So that they were not then of that Mind, That the Spirit would never move them to fight.*: And this he brings to contradict their Declaration to the King, 1660. "Testifying that the Spirit "of Christ which leads them into all Truth, will never move "them to fight and war against any Man with outward "Weapons.

1. In the first place, I intreat all that read this, to take notice, That the aforesaid Declaration which *J. P.* has the said Obser- vation upon, (*viz. That the Quakers were not then of that Mind, That the Spirit would never move them to fight.*) was (as he saith, true) subscribed by many, but tells not the Reader, That he, even *John Pennyman* himself, was one of those many who subscr- ibed it: As I am sure his own Name is to it, with thirteen or four- teen more; wherein he hath dealt most disingenuously and deceit- fully,

fully, thus to reflect upon the Quakers and *E. B.* about it, without giving any notice how far himself was concerned in it by subscription; which he must needs see and call to mind, if his Malice did not befool him to overlook (or not heed) the Subscriptions; but his casting it upon *E. B.* as being moved by his Spirit to give that Paper forth, shews that he has of late looked on the Conclusion of it; it being there said, That the Substance of this was given forth the twentieth Day of this tenth Month ||; being moved of the Lord, by his Spirit || 1659. thereunto, through *Edward Burroughs*, and is now judged meet to be published to the Nation, in the behalf of us and our Friends, under our Hands, *viz.*

*Ger. Roberts,*  
*Thom. Hart,*  
*Gil. Latey,*  
*John Anderdon,*  
*Job. Osgood,*  
*Robert Benbrick,*  
*John Boulton,*  
*Ellis Hook,*

*William Crouch,*  
*Gobert Sikes,*  
*James Strat,*  
*John Pennyman,*  
*John Crook,*  
*E. Billings,*  
*and*  
*Ben. Furley.*

See now, here is *J. Pennyman* among the rest, espousing and highly owning the Declaration aforesaid, as the Substance of it being then given forth, at the Motion of the Lord by his Spirit, and published in the behalf of them who subscribed it, and their Friends: Well, I have seriously perused the said Declaration, and I must confess it looks so impartially, and with so much Innocency and Freeness from a fighting Spirit, and so plainly confessing our Choice of the Son of God to be our King, and his Choice of us to be a People, and that his Kingdom is not of this World; and that his War-fare is not with Carnal Weapons, as also that neither is his Victory by the murthering and killing of Men's Persons, nor hath he chosen us for that end, &c. with divers other Passages to the same purpose, as in p. 8. *viz.* "We do not war against any with Carnal Weapons, neither shall we ever provoke the Nation against us, otherwise than by our Righteous and Holy Walking, &c.

That I wonder *J. Penrymas* should have or allow of such a Construction upon the said Declaration, as, That the Quakers were not then of that Mind, That the Spirit would never move them to fight: Unless *John* himself had such a Reserve, when he signed that Paper; which if he had, it was most gross Dissimulation to tell the World, That he, with the rest, had chosen the Son of God to be their King; and that his War-fare is not with Carnal Weapons, nor his Victory by killing Men's Persons; nor hath he chosen us for that end. Now if *J. P.* when he signed this, believed that the Spirit of Christ might, for all this, move him ( or any of them ) to fight; What abominable Hypocrisy was he guilty of therein?

1. To proclaim to the World, That he and the rest are become subjects to such a King, as will never allow them to fight.
2. And yet have this private Reserve, That he may move him to fight: But I am perswaded the rest of the Signers of the said Paper had no such deceitful Reserve; If *J. P.* had, he was very deceitful, and has now bewrayed the foulness of his own Nest.

As for the Words he carps at in the said Paper, to which his own Name is, *viz.* That the Son of God might command thousands and ten thousands, &c. That's no Proof that they then believed he would do it; unless it must be taken for granted, That because he had Power to command thousands to fight, therefore he would do it, and so argue from his Power to his Will, which but mean Logicians would be ashamed of; when it is as plainly told, That Christ's Kingdom is not of this World, and his Warfare is not with Carnal Weapons; and that he has not chosen us for that End, as to kill Men's Persons, &c. As that

*Matth. 26.53,54.* Christ by Prayer could have obtained more than twelve Legions of Angels to have rescued him:

But how then should the Scripture be fulfilled, That he must suffer?

As for the other Words, "Neither can we yet believe that he" ( *viz.* the Son of God ) "will make use of us in that way" ( *viz.* of fighting ). For our Adversary to infer from the Particle *yet*, ( where 'tis intimated, That *yes* they could not believe that Christ would move them to fight ) that therefore the Quakers were not then of that Mind, That he would never move them to fight. He might

might as well have inferred, from their saying, 'That *ye* *hi* Kingdom *is* not of this World: Therefore they were *not* then of the Mind, That Christ's Kingdom would never be of this World, but that it might become a worldly Kingdom, and his Servants turn Fighters. Thus absurd is our Adversary's Consequence against us, upon a mere small Circumstance or Ambiguity of a Word; *yet* [ *nevertheles*s ] is construed by him for *yet* [ *as yet* ] as putting the signification of *ad hoc* for *tamen*. And for the present we are given up to bear and suffer all things for his Names sake: As for the Word *present*, I grant, if it had been left out, it had appeared more absolute in concurrence with the Substance of the Declaration, which, as 'tis said, was given forth by *E. B.* But that diminutive Phrase ( for the present ) is not essential to the Substance of it, but rather to the manner of speaking: *John*, it may be, can give account of those Particles, which he has construed so much to the Disadvantage of the whole; seeing his Name is to the Paper, and he can give or own such an Interpretation of it as that they ( the Quakers ) were not then of that Mind, That the Spirit would never move them to fight, though there be enough in the Paper to evince the contrary, as is before hinted: And if *John* had any such Reserve, in espousing and signing the said Paper, or did cause the putting in those Words, as that the Spirit of Christ might move him to fight, it is high Time for him to write a Recantation for that and many other Passages; wherein, while he endeavours to render us suspicious and obnoxious to the Government, he has greatly betrayed his own dark, envious and perfidious Spirit, whose Practice and Method in his Book, generally is to snarle, snatch and catch at such Passages in our Friends Books, as he thinks most to make Advantage of, to render us Temporizers, odious and obnoxious to the present Government, and commonly to pass by and leave out such Passages, Threats and Prophecies as were directly against the former Men in Power, and their Oppressions and Cruelties that were inflicted in the Protector's Days. But as for the aforesaid Declaration to the distracted Nation of *England*, subscribed as aforesaid, 'tis so Impartial and Plain, and against the Oppressions, &c. under the several Governments in this Nation, lamenting the Judgments and Calamities thereof, that I wish he had published it all to the Nation, for it would very much have tended to clear our Innocency from his unjust Imputations

tations and Insinuations against us as a People. And to manifest our clearness from Temporizing and Parties; and our Testimony against Fighting, Warring and Killing, &c. as inconsistent with Christ's Government and Kingdom.

And now pray further consider, did not our Lord Jesus Christ in his Parable concerning them that *In treated the King's Servants* *spightfully and slew them, acknowledge the Justice of his Father, in sending forth his Armies, and destroying those Murderers, and burning of their City?* Mat. 22. 7. and also against those Husbandmen who slew the Heir, whom the Lord miserably destroyed, Mat. 21. 7. and Luke 20. 14. were not these Parables against *Jerusalem*, and the Jews who persecuted and slew the Prophets of God, and his Son Christ the Heir? Did not he therein Prophetic against *Jerusalem*, and of the destruction thereof, and so far recognize that War, and miserable Destruction that came upon them, as a just judgment from God? and yet his Kingdom being not of this World, his Servants might not fight, being under an Injunction to the contrary; was Christ therein contradictory to himself or to his Testimony, for his Servants not fighting? no sure. And the Apostle *Paul* acknowledged the Magistrate or Rulers place, as owning his Office in not bearing the Sword in vain, but as being the Minister of God, a Revenger to execute Wrath upon him that doth evil, Rom. 13. and yet exhorted his Brethren the Saints, not to avenge themselves, but rather give place unto Wrath, Rom. 12. 19. did the Apostle herein contradict himself or his Christian Testimony? pray consider it.

Now suppose a Government (according to their own principles) in one Nation, should require their Subjects or Friends innocent Blood unjustly shed, in another Nation by Murders, Massacres, &c. would not this be just, and may not God in vindictive Justice and Judgment, stir up a Power or Government, (whose Principle is accordingly) to such an act, as he did the Romans against *Jerusalem*, and the persecuting Jews? And for any of his Servants so far to recognize the same, as a just Judgment; how do they therein either contradict their Christian Principle, which is, *not to avenge themselves, nor to use carnal and destroying Weapons, either for Christ's Kingdom, or the Kingdoms of this World?* as being unsuitable Instruments for Christ's *Lambs* and *Sheep* to make use of, whatever use

use God in Judgment may cause or suffer to be made thereof among Nations in the Fall ; It is not consistent with the saving Gospel of Christ, or nature of his Lambs, Sheep, Innocent Followers and Sufferers, to make use of the devouring Sword, to destroy others who cannot defend themselves therein ; and therefore is it not more just and warrantable for Governments (who have a Power, and the Sword of Justice) to defend the *Lambs and Sheep of Christ*, yea Nations and People (so far as their power extends) from devouring Beasts of Prey, rather then to persecute, oppress or suffer them to be devoured by any others, who seek their ruin ? And yet we hope for the fulfilling of those Evangelical Prophecies that foretel the end of Wars, Strife and Contention, and Christ's Kingdom of Peace to be set up and exalted to the ends of the Earth : *Send Peace in our times O Lord.*

*That accusation, that the Quakers use Forms of Oaths, refuted.*

W hereas John Pennyman has several times over an accusation against us, 1st. in his Title Page, *viz.* *Also one of the Forms of their Oaths used among themselves.* And again, p. 29. he saith, *here followeth one of the Forms of the Quakers Oaths, which S. Crisp one of their great Preachers, imposed upon one called a Quaker, who had mortgaged his Land to him and others, for a Sum of Money, but before he would let him have the said Money, he forced him (though with dissatisfaction) to Sign and Seal this following, which by their own definition of an Oath, is an absolute Oath,* (saith J. P.) The matter he intends for an Oath lies in these words, *viz.* *I do hereby testify in the Truth of my Heart, and in the presence of him that knows all things, &c. that I have not before this contract, sold or engaged the said Estate, to or with any Person, &c. which being given under Hand and Seal, in the presence of two Witnesses ; our Adversary concludes it a Form of an Oath (and has made a hideous clamour about this business) according to the Quakers own definition of an Oath, quoting a second Testimony concerning Oaths, 1675. p. 3, 4, 5. *viz.* *that these Forms of Speeches used by the Apostles, and by Jacob and Laban are of themselves (without the addition of somewhat more, as**

an outward Sign or Pledge) neither Oath or Swearing, which somewhat more as an outward Sign or Pledge, was that which gave the denomination of an Oath or Swearing, &c.

Ans<sup>w</sup>. 1. As to the words [one of the Forms of the Quakers Oaths] this is a deceitful Asperion, containing a two-fold Falshood, 1<sup>st</sup>. That the Quakers do use Oaths or Swearing. 2<sup>dly</sup>. That they use several Forms of Oaths or Swearing, and this from a particular or private act not of the Quakers, but of one call'd a Quaker, which whether that was an Oath or not, wee'll enquire anon. 3<sup>dly</sup>. That accusation that S. C. Imposed upon and forced him (though with dissatisfaction) to sign and seal his Testimony. This S. C. absolutely denies that he so forced him, or that he shewed any dissatisfaction therein. And now to come more closely to the cause alledged against us, to prove us Swearers, or guilty of using Forms of Oaths.

Ans<sup>w</sup>. 2. In the passage before cited are two actions of different natures, Religious and Civil, which must be distinguished; if a faithful Friend without scrupling his Confession, containing the substance of the old Oath, had been sufficient; otherwise his Hand and Seal, engaging both himself and his was added. This is the same we offer to the Magistrate; if unfaithful, we engage the penalty of the Law against Perjury. His Hand and Seal was not an outward Sign or Pledge to make it an Oath, but to make the Penalty legal, as a witness against him, to those to whom his verbal Confession could not, without them and other Witnesses extend nor appear effectual. To confirm our Assertion, that some outward Sign gives the denomination of Swearing (which *some outward Sign, or somewhat more is not any (or every) thing more*) and that the Apostle's words and others, were but Alleverations; see the Testimonies in our Treatise of Oaths of *Basil Nazianzen, &c.* pag. 61, 65, 18. Bishop *Sanderson de Juri. oblig.* about pag. 141, 142. and others there. If the Party were a real Friend he confessed, if not, he engaged; besides we have more fully defined an Oath, and the particular Ceremonies thereof, than what our Adversary cites amounts to, in our Book in answer to *J. S.* entitled, *The case of the Quakers concerning Oaths defended as Evangelical.* " As first, concluding that only saying, *God is my Witness,* " *Rom. 1. 9. I say the Truth in Christ, I lie not, Rom. 9. 1.* " *And calling God to Witness to the Truth of what we say, &c.* " *are*

" are no Oaths ; we cannot be convinced that any of these,  
 " make up a formal Oath among Christians : And then we  
 " give the definition of an Oath, as used among Men, (viz.)  
 " That first there is Swearing by the great God intended. 2dly.  
 " An Imprecation or Curse contained. 3dly. Some Ceremony  
 " or Sign used, see *Case of the Quakers concerning Oaths defend-*  
 " *ed*, p. 6. And then for the several Ways or Ceremonies ex-  
 pressing formal Swearing, they are signified thus, viz. " Among  
 " the Heathen, laying the Hands upon the Altars and Swear-  
 " ing by the Gods, *Iurare aras, Horace. Abraham's Servant*  
 " *putting his Hand under his Thigh, Gen 24. 2. and 47. 29.*  
 " The Angel lifting up his Hand towards Heaven. The pro-  
 fessed Christians laying the Hand upon a Bible and kissing it,  
 " or Swearing upon the four Evangelists, according to the Pope's  
 " Imposition, p. 7. So that the *somewhat else* is here restrained  
 to such and such Ceremonies respectively, and here limited,  
 and not in general to *any* or *every* thing used in civil Obliga-  
 tions, not intending or belonging to it, to the making it an  
 Oath ; as that of the Hand and Seal is a Testimony to the  
 Writing, to be a true Record of his Confession, both as a civil  
 Man, and also Religious. And therefore also an obligation to  
 restitution is faulty, both by the arbitrement and censure of the  
 Religious, if brought before them ; and also of the civil, ho-  
 nest, if before such, and Courts of Justice also : If not, it is  
 through their defect, not admitting a Testimony without Swear-  
 ing and granting Restitution in case of Couzenage, which we  
 consider not ; as when we bring Witnesses, or are brought as  
 Witnesses before them, or offer our Service in the Common-  
 wealth ; it's their fault in refusing our just offer, not ours in  
 refusing their unjust one. If it was *J. P.* (or suppose such an  
 one) had *S. C.* acted the wise Man, in taking his Confession  
 without such record with Hand and Seal ? nay it seems he had  
 more than ordinary confidence in the Man, that he so much  
 valued his Affirmation, and every engagement that Men make  
 under Hand and Seal (though God's Name be mentioned  
 therein) is not therefore an Oath. For are the last Wills  
 and Testaments of the deceased, Oaths or Swearing ; which  
 are made and begun [ In the Name of God Amen ] and  
 confirmed with Hand and Seal ? Are these Oaths, or estee-  
 med

med the Oaths of the deceased, because mention is made of the Name of God, and Hand and Seal to them? If Hand and Seal to any contract or promise (wherein possibly some occasionally have made mention of the Name of God (which we are very tender of using) make it an Oath, I confess this is a new definition of an Oath. And he that assisted J. P. in this Accusation and other Notes, Observations, and most unjust Inferences against us, may very well be ashamed of such malicious work, and of his abetting him therein; and his sculking shall not excuse, hide or rescue him (or J. P. either) from the righteous Judgment and stroak of God's Hand. Let them note and remember this: I have not writ out of any ill will to them or their Persons, but from a holy Zeal for Truth and Righteousness, against the contrary in them,

*Being a Friend to the Souls of all Men,*

G. W.

An

## An Appendix to the Successors of Cromwell:

Being a Collection of divers Remarkable Passages, by sever-  
ral Hands, but omitted and left out by our Author, in his  
Quotations out of the same Books, made use of by him,  
wherein his unfair Dealing and Abuse may the more appear,  
and also the Innocency and Clearness of the People of God;  
and true Christians, called Quakers, from Warr and Fights  
ing, and their constant Testimony against the Grounds there-  
of; as also their plain and impartial Dealing with the  
former Powers, in testifying against the great Persecutions  
and Persecutors in the Protector's Days; All which being  
seriously considered, together with the many faithful Warnings  
from the said People to those in Power, all along,  
ever since they were a People, doth shew that there are Pro-  
phets of God among them, and manifestly clear them from  
that most unjust Charge, of being Temporizers, &c. And  
also shew the great Disingenuity of our present Adversary, in  
his picking, carping, quarrelling and persecuting, as much  
to our Disadvantage as he can imagine, like those whom the  
Prophet complained of, Psal. 56. 5. Every day they wrot  
my words; all their thoughts are against me for evil.

**O**bserve the following Collections and Citations, with the  
brief Notes theron.

Good Counsel (p. 37.) to O.C.

After the Words cited by J. P. p. 5. viz. That thou not they  
may lose that Dread of the Lord, J. P. leaves out, viz. "for  
" that strikes a Terror in the Hearts of all People.

**O**bserv. This Dread is preferred above the Arms of Flesh and Car-  
nal Weapons.

And learn true Patience—“ And the patient Spirit remains  
“ in the Lord's Work, for that is it that tries, stands, and abides,  
“ which gets the Victory and obtains the Crown.”

Observe. Herein he writes them, as a Minister of the Gospel of Peace, and not to make them to fight and shed Blood, &c.

" And the servant of God, and it will keep thee from Hardness of Heart. *Ibid. p. 27.*

Observe. And *mercifully*, from Oppression and Cruelty, had he learned in it, this most comfortable Advice, shoues much respect.

" The Lord hath visited the House, because thou hast suffered my Servants to smite the Servants of the Lord and Lambs of Christ, and prisoned the Lambs, and his Sons and Daughters, some until Death; therefore thy Sons and Daughters, and Servants will take away with Death, and visit thee and thy House with Sickness. With the Lord; and then shouldest thou know that I am the Lord, who reigns. Therefore spare my Sons and Daughters, that I may spare thee and thy House, and that thou mayest know, that I am the Lord. O how art thou fallen under Men, and thy House will suffer as long as my Sons and Daughters, and Servants suffer by thee and thy Servants, and dye in Prison, and yon nos willing them, nor suffering their own Friends to inter them. Therefore make heed lest thou become weak as Water, &c. *Wisdome Qu. Cr. p. 36. writ the 10th of the 6th. Memb.*

*written by J. D. p. 6.*

Observe. What plain Reproof and conditional Threats the aforesaid wrote against O. Cromwell and his Family, because of the Oppression and Persecution in his Days; and how unlike a temporizing and fawning man.

" After I trouble Men under, he leaveth me " stand up in the Power of the Lord, and the Lamb's Authority.

Observe. Whose Power and Authority would have invisibly subjected Men unto quietnes, which I understand by the Phrase, as by Dread of the Lord, striking Terror into the Hearts of People; and not in a literal Sense to crumble their Persons to Crumbs or small Pieces: That were a gross Sense indeed, which the following Passages shew him self, for this Lamb's Power does not destroy Men's Lives, but spares them.

1632. To the Parliament of the Commonwealth of England. G.F. p. 16.

" He that fights with Creatures, with Flesh and Blood, he cannot fight with Spiritual Wickedness and Powers of Darkness, with Swords and Spears: He that fights with Swords and Spears, fights with Flesh and Blood, doth not preach the "Gospel

“ Gospel to that which is captivated with the Powers of Darkness.  
 “ He that runs against the Creature with Swords and Spears, and  
 “ defaces and mars it, doth not go the way to bring it into the  
 “ Liberty of the Sons of God.      not in J. P.

Observe. *A plain Testimony to the Gospel Dispensation against Fighting and Killing one another, plainly clearing G. F. in this Psalm.*

G. F. To the Parliament and Parliament, 1658.

After ( lose the Power of God ) these Words are left out, viz. “ When the Children of Israel went from that of God “ in them, they would have Kings, as other Nations had,” as “ Transgressors had; and so God gavethem one.      J. P. Crat-  
 tation, p. 3.

Observe. So when God has given one, is it temporizing or contradiction in us to own and submit to him, as far as we can with clearness of Conscience ?

After ( take heed of putting honest godly Men out of the Army, J. P. p. 6. ) J. P. leaves out “ Or putting them out of their Places, being Justices of the Peace.      Q. B. to R. Prelatory.

Observe. For such Army-Men and Justices there were turned out, that were against Persecution, and did relieve and resuce many of us, whom in great Sufferings and Jeopardies by cruel Persecutors, who sought our Lives. Had we not good reason then, even as Men, to oppose their turning out of such ?

G. F. To the Council of Officers, p. 23.

After ( the Power of God you have abused ) J. P. leaves out, which had you lived in, you and the Nations had been quiet therein, and all the Oppressed had had Liberty, and the Lord had been the Joy of every ones Heart, and the Spoil of the Enemies had not taken up the Possession of the Heart, as it hath ; so that the Lord hath no place, nor his People ; but the just hath been troden under Foot, and made a Prey on every hand.      Left out by J. P.

Observe. A just reproof of, and Testimony against their Oppression, Unfaithfulness and Persecution, when many of us lay in Goals at that Time, for whom several hundreds went several Times to the Parliament, to offer up themselves as by in Goals and Dungeons for them, and in their stead that were in Prison, that they might come forth ; but instead of granting Friends Desires in that Case,

they threatened to whip them. And when our Friends were excommunicated in Scotland, that they might neither buy nor sell ; A poor Man, who had bought a Loaf, had it fetched from him, because he was excommunicated by the Presbyterians ; upon which Colonel Ashfield, being a Justice of Peace in that Country, made an Order, That in such Case People might buy and sell with our Friends, though they were excommunicated ; so that had not G. F. good reason to write to the Council of Officers, against their displacing such Men that were so tender towards us, when the ruder sort of Soldiers came with Swords and Pistols, and tore Friends from off their Knees, when at Prayers ? And the persecuting sort of Justices and others, frequently breaking up our Meetings, under pretence that we were plotting to bring in King Charles, &c.

And the Words ( by which Nations about you are lifted up, and stand at your Doors ) are left out by J. P.

Observ. This came from a Prophetical Sense of their declining and downfall.

After ( Cause of God and his Truth ) he leaves out ( without any End to your selves, but the good of all People ; for the Releasement of all People out of Thraldom , Bondage and Captivity. ) J. P. p. 8.

Observ. This was the End for which the Army was told of going to Rome, &c. viz. the breaking down Oppression, and not to destroy, kill and take possession.

“ But when you lost the Power, then came the Innocent to be cast into Prison ; above twenty hundred have been persecuted and imprisoned, within these few Years, for Conscience sake, towards the Lord. Left out.

After ( God’s Cause ) he leaves out “ That set open the Prison Doors ; that will let none be persecuted for Religion : But now you have Prisons to break down at home, where lyes about two hundred Prisoners in Dungeons and nasty dark Holes, for the Word of God. Left out.

P. 3. Those things at home to be thrown down, which are destructive to the being of Creatures.

Ibid. “ For above tweaty of the Innocent Lambs have been persecuted, and their Blood shed in the Streets, and high Ways, and imprisoned till death in this Nation, within these few years : And godly and peaceable Meetings have been broken up by Men, with Bills, Staves and Pistols, and their Blood

" Blood lies upon this Nation ; and God hath required it, and  
 " will require it of their Heads, who might have stopt this  
 " Martyrdom a great while ago, which was in their power,  
 " and did it not. For Bonds, Prisons, Fetters, Houses of Cor-  
 " rection, Dungeons, do yet attend the Lambs and Babes of  
 " Christ in this Nation, who have been tryed these several  
 " years, &c. whose Blood hath been shed, and they beat and  
 " cruelly bruised, and tortured, and whipped as Vagrants, their  
 " Flesh tortured, till it has been ragged ; and yet this hath not  
 " asswaged the Adversary : For the Lord is risen, who will  
 " plead the cause of the Innocent, not by *Sword nor by Spear*,  
 " but by his power, &c. *Left out.*

Obser. *Here was no cause for a charge of Temporizing, nor any dependence on Sword or Spear, nor any siding with those Oppressors, but very plain and faithful dealing.*

*Ibid. p. 5.* " Who obeys Christ, loves his Enemies, and is in him the Truth, who saves Mens Lives ; but who is out of the Truth will kill and compel and persecute to death.

Obser. *See how plain this is against Killing, Compulsion and Persecution, and for the saving of Mens lives.*

Before [many valiant Captains, &c.] " he leaves out [many Justices of Peace, Faithful, &c. to keep the Peace, and to keep down the rude Multitude, you have put out, whereby you have been the cause of letting all the Bruits upon them, that matter not Law nor Religion, &c.] *J. P. p. 8.*

After (many \* valiant Captains, Soldiers and Officers, have been put out of the Army) he leaves out ( " whereby the Rude have fallen upon them, and they been counted as a thing of nought, &c. Oh the Blood that hath been shed in this Nation for Truths sake ! (This related to the cruelty inflicted on many call'd Quakers) Oh what knocking down in Markets and Steeple-houses and going to Meetings, and fending Men up and down with Passes, as Vagrants, Men worth three or fourscore Pounds a Year.--- These Men that persecute and whip Men of three or fourscore Pounds a Year, &c. p. 5.

\* For it was such as had been instrumental sometimes to save the lives of many of our Friends, in rescuing them from the rude Multitude.

Obser. *Was there not great Cause to reprehend them, for turning out such Captains, Officers and Magistrates as laboured to keep the Peace.*

to quiet the rude Multitude, and to preserve the Innocent ? And were not such to be commended in their Place ? Had we not cause to own and esteem such as endeavoured our Preservation, and not to shew our selves ungrateful, much more than those that sought to destroy us ? What has J. P. against this, when we went in the hazard of our Lives daily ?

• Oh, how are Men fallen from that which they were at first, when thousands of us went in the Front of you ! J. P. p. 8.

Observ. But this was not as Quakers, but before they were such, and it is known G. F. was never a Soldier, as before.

( And were with you in the greatest Heat, &c. ) Thus far J. P.'s Quotation.

The reason whereof was in the precedent Words, which he takes no notice of, viz.

“ Oh what breaking of Windows, unthatching of Houses, Men  
 “ coming in disguised, with Swords and Pistols, into Meetings,  
 “ binding some Hand and Foot, carrying them into the Fields,  
 “ leaving them there all Night in the Winter-Season. Oh what  
 “ Havock hath been made of the People of God, that they have  
 “ rode in and trampled among them with their Horses, and pluckt  
 “ him up by the Hair of the Head, that was on his Knees, praying  
 “ to the Lord ; whereby the Persecution in this Nation hath given  
 “ an ill Savour unto the Nations hereabout, and rings abroad in  
 “ the World : That when Friends are moved of the Lord to go  
 “ into other Nations, to declare the Truth of God and his Word,  
 “ they cast it upon them, and imprison many, and say they will  
 “ serve them and do to them as their own Nation does. Then fol-  
 “ lows, “ Oh how are Men fallen from that which they were in at  
 “ first, when thousands of us, &c. were with you in the greatest  
 “ Heat ! [ Observ. That was as zealous Army-men, before the People  
 called Quakers were brought forth ] “ who looked not for the Spoil  
 “ but the Good of the Nation, and now thus should be served by  
 “ those that are set down in the Possession of the Spoil, that they  
 “ should requite us so in the End : Oh, the Lord's Truth, the  
 “ Lord's Power, and the Lord's Arm is more dear to us than all ;  
 “ who have not sat down in the Spoil, &c. who are come to the  
 “ Lord, who hath given us Victory, and hath brought us to the  
 “ Light, that takes away the Occasion and Root of the War.

Observ. Those who zealously aimed at an Universal Good, and were not self-ended, came to see the End of Wars ; and ceased to be Sol-  
 “ diers then.

Oh what a scurvy was once in the Nation ! What a dirty, nasty thing it would have been, to have heard talk of a Host of Lords among them ? J. P. p. 8.

Observe. *That was among them who made People engage against them, yet made themselves Lords, so manifestly contrary to their own presences.*

(And sat down in the spoil of the House of the Enemies. *left out.*)

Observe. *Thus J. P. has frequently abused us, in traving out, and passing by many material passages, and catching and snarling at others, occasional and circumstantial.*

### E. B. to R. Cromwell.

After he tells him of his Fathers Victories and Prosperity, J. P. leaves out the following remarkable words, viz. "But yet we know  
 " he abused his great Deliverances and Authority ; and did not  
 " set free the Oppressed, but left Mountains of Oppressions and  
 " grievous yokes of Bondage, unbroken down and unsubdued ; and  
 " the Lord smote him, and took him away in judgment because  
 " thereof. *Left out by J. P. p. 13.*

Observe. *See how plainly this Protector was reminded of his Fathers abuse and negligence, on purpose to warn him of the like evils and judgment.*

(And before in the beginning of the Letter to  
 R. C.) p. 52. " The Lord God over the Kingdoms see good Coun-  
 " of Men Ruleth and Reigneth, he Buildeth and falleth; p. 53.  
 " Breaketh down, and Planteth and Plucketh up,  
 " he pulleth down one, and setteth up another ; and who may  
 " say, what doft thou ?

Observe. *See here was an Eye to the Hand of the Lord in revolu-  
 tions, from whom both promotion and abasement comes ; and this is no  
 Temporizing, nor admits of it.*

West answering North. It's said upon Peter Colleys fally accusing G. F. with telling him privately of a design, and persuading him to joyn therein. Which design was, that he could raise four thousand Men in an hours warning, and involve the Nation in Blood, and bring in K. Charles : And this he was accused of before Judge Glyn, Chief Justice of England, to take away his life. *Note p. 27.*

J. P. p. 17. 1655. Quoting *G. Rose* to *O. C.* entituled, *The Righteousness of God to Man*, viz. after (executed on them to the utmost) these following words are left out by J. P. viz. " (but thou " art fallen from thy first Integrity and in the spoil art exalted, " and set up in the Glory of the World ; in thy Name and by " thy Power do my pure Seed suffer, and Tyrants rule over my " People, and by thy Power and in thy Name do they persecute " them, and imprison unto death, and have spilled the Blood " of my innocent People, to satisfie their corrupt desires ; but " surely I will visit for these things ; and much do they lie upon " thee. And if thou lettest Tyrants get rule in thy name, and " by thy Power, on thee and thy Seed will I require the Blood " of the innocent, that hath been shed in these late days, under " thy Government, &c.

*Observ.* How plainly the Oppressors in those days were charged and warned and prophesied against, which in a great measure is fulfilled already.

*F. H's. Information and Advice to the Army on both parts, and Committee of Safety, 1659.*

P. 2. " Should not all Rule and Authority, be for the good " and safety and well-being of a Nation or Commonwealth ?

*Observ* (*The true end of Government always owned and desired by us.*)

P. 3. " Was not Israel governed sometime by Judges, sometimes by the Elders, and sometimes by Kings ? And while they stood in the Council of the Lord, and the People hearkned to them, was not the Lord among them ? &c.

P. 5. " And this I have to say to that part of the Army, who stand so much upon the Name Parliament. If you should manage your Weapons for a sound or a name, or something that may suit you, though damnisie many thousands, it will not go well with you ; therefore be not rash nor hasty to shed Blood upon this account, but take Counsel in time, lest an out-stretched Arm stop you in your way, &c. and you may repent too late.

*Observ.* How impartially he writes for the real end of Government, without respect of Persons, or Names, when we were so much accused for denying Government ?

P. 6. After late King in J. P's. Book, p. 15 he leaves out these following words, viz. " Yet the Ax must not boast it self against him " that

" that hewed only with it, for a time, to accomplish his ends,  
" and when he pleases take up another Instrument, and let the  
" first lye still.

Observ. *The Hand of God in setting up and putting down Men in Power, confessed.*

Before the words (a Company of greedy Hireling Priests came from *Lestershire*, to sound their Trumpet in the House, &c.) he leaves out these words, p. 7. viz. " But truly your stick in the Mire, &c. had your Ear open to them that could complement and flatter, and their busines you would hear and return them thanks ; but them who had been your dearest Friends, &c. coming in all Love and Humility, and represented their sad Suffering unto you of their long Imprisonment, and how above twenty dear precious Men suffered till death in Prison, for that grand oppression of Tythes, could not be heard : And again, when a Representation came unto you from many thousands, &c. it was laid by as waste Paper.

Observ. *How plainly they were reprov'd for setting up Temporizers, and fighting conscientious Sufferers.*

P. 10. " Remove the present oppressions—Satisfie the Nations with deeds, words will not ; with things, and not with names, that will not do ; and it is not a King, a Parliament, a Protector, a Council or a Senate we look at, &c. for when Kings, Parliaments and Councils, are gone from the power of God, they are for the Thralldom of a Nation, and not for its Liberty ; but this I forewarn you, what ever you do, meddle not in the things of God, or about Religion, &c. let that alone, &c.

Observ. *Still the good End of Government for true Freedom, was pressed for more than Words or Names, when we were under great Persecution.*

*Several Papers, by G. F. 1659.*

P. 42. *After the Words* (have not these been called Ministers of the Gospel, but now how comes it that they preach up War) he leaves out these following Words, viz. " Is not the Gospel a Gospel of Peace ?

Observ. *How plain is it that his Principle was against War and Fighting, &c. as not consisting with the Gospel of Peace ?*

*Wounds of an Enemy by Miles Halhead and Th. Salthouse 1656.*

P. 76. *After the words (Enemies of his Elect) J. P. leaves out,*

viz. " And shall this Generation who have sinned what hath been done by their Fathers; go unpunished? After the words Justice and Equity, he leaves out these, viz. " And shall those whom he hath made the Rod of his Anger, and the Staff of his Indignation, upon their doing the same things for which he judged and cast them out, escape? Hath all this Blood been shed, that unrighteousness may reign with oppression, &c.

After the words (Examples of his Vengeance) he leaves out these, viz. To make way for others to rise up and commit greater Abominations; was persecution of tender Consciences unjust in the Bishops, and is it righteous now in them who suffered by them for their tender Consciences, to outstrip the Bishops?

Observ. The Persecutors in the Protector's days, are more highly charg'd and threatened, than those who went before them.

*The Visitation of Ireland 1656. by F. H. E. B.*

P. 21. Two Lines after the Words (true to the Commonwealth-interest from first to last, even until now) J. Pennyman leaves out these, viz. " And you have judged us before our Accusers came; And herein you do us great Injustice, and act contrary to the Law of Equity, &c.

Observ. This relates to the Time when H. Cromwell banished them out of Ireland.

P. 22. After the Words (Bishops—become a Reproach) he leaves out these, viz. " And will you tell of Reformation, and yet act in the same Footsteps? if you go on you are at the Brink of Destruction, and at the Sides of the Pit—was not Persecution ever blind?

Observ. How plainly they rendered above, when in Power, unjust and self-condemn'd in their Persecution, and therein in the way of Destruction.

*A Visitation and Warning, by E. B.*

Fol. 537. After the Words (it would be your Honour to be made use of by the Lord in any degree, in order to this Matter, viz. visiting Rome, and enquiring after the innocent Blood therein) J. P. leaves out these, viz. " Whether the Lord will Revenge the grievous Blood-guiltiness that lies upon them, by himself, without an Instrument; or whether by you or others, as Instruments, whether this way or another that God will do it, this I determine not.

Observ.

*Obstrey, Esq;* It is plain that he believed it would have been an *Act of Justice* to have made Enquiry for that Innocent Blood, mentioned, as they had often pretended, and declared to the Nation; and this our Adversary has not refuted, and therefore it may yet be queried of him, Whether he does not believe that righteous Rulers or Magistrates may not in point of Justice ( according to the Law of God ) require *Innocent Blood upon Persecutors, or Satisfaction in that Case*, though it be not the Quakers Work to be employed therein, in Point of Execution, if there be any for that. Secondly, Whether the Lord will suffer Bloodguiltiness to go unpunished, either by himself or by Instruments; 'tis plain that E. B. believed he would revenge it, but did not determine which way; and has it not been always confessed that Rulers are for the Punishment of Evil-doers?

J. P. *Obstrey*. p. 9. against G. F.

On the Words ( many have been put out of the Army, because of their Faithfulness to the Lord ) he addeth this meaning, that is, For being Quakers, as he intimates; Which is a Perversion, as is proved: It was faithfulness to the Cause ( viz. Liberty of Conscience ) professed by them, as Army-men and not as Quakers. On the Words, ( the Power of the Lord will give you enough, &c. ) he observes, That he counsels them not to stop till they have set up their Standard at Rome, and they shall have Gold and Silver enough: Which is a foul Perversion; for G. F's Words are so little as the Power of the Lord God, and never had Gold nor Silver.

G. F's *Book of several Papers*, printed in 1659. to the Prosector and others.

He writes to them in one Paper as follows, Wrasle not with Flesh and Blood, ye Christians, for it is the Practice of Heathens, Apostates and Jews; but overcome Evil with Good, receive Strangers and not kill them, &c. p. 48.

And again G. F. saith, p. 44 of the same, Do to all Men as you would have them do unto you, and on this hangs all the Law and the Prophets, &c. I say unto you, Love your Enemies, for the Jews were to kill them, the Heathen, with outward Swords. But the Doctrin of Christ was to love Enemies; who faith, he came to save Mens Lives, and gave his Body for the Life of the World: But the Jews persecuted their Enemies, as you the hypocrites and false Christians, since the Apostle David.

And in p. 13. And the Priests told you, that the Powers  
that the Quakers would kill you, and Quakers would turn you  
out.

And in p. 41. Can you stop the Vials and the Ministers that are to  
come upon the Persecutors, &c. Can you refuse the Cup of the  
Wrath of the Almighty, when it is given to you, can you turn  
your Mouths and Heads aside, for not drinking of it?

And in p. 31. The Apostles were Spiritual, and wrastled not  
with Flesh and Blood, they had the Mind of Christ, that destroyed  
Death and the Devil, the Power of Death; but you have disobeyed  
it, that persecutes your Brethren, the Christians, to Death; you  
are not in the High Power of Christ, &c., but you are in the  
Power that hates and destroys the Creatures, &c. out of the  
Love of God to Enemies; and these will wrastle with Flesh and  
Blood, being in the Power of Darkness, the Devil's Work, and  
so defaces the Creature, and doth not bring it into the Liberty of  
the Sons of God; these should be ashamed of their Work before  
the Lord, &c. For whom he sends he arms (but this is not carnal);  
but your Day is come of Tryal, the Day is come of Christendom's  
Tryal.

And in p. 29. The Patience of the Sufferings of the People of  
God, that suffer daily are Examples and Patterns among you, &c.  
which may convince you; not threatening; not lifting up their Hands  
against you, but committing their Cause to the Lord, who will  
avenge the Cause of his People, &c. and will overturn, &c.

And in p. 28. Cain killed his Brother, about Sacrificing, and  
how hath the Apostle Christians since the Apostles Dayes killed  
his Brother Christians, about Sacrifice and Religion, &c. this has  
been the false Church.

And p. 26. Is it not Time to awake out of this Murderers  
Power, into the Power of Christ Jesus, &c. which is pure and  
Euno-like, &c.

And p. 13. That which you ask is to be asked in the Son's  
Name, and what you do, to be done in the Name of Jesus: And  
the Apostle doth not say in the Name of an Earthly King, Emper-  
our or Protector; they were to do it in the Name of Christ, who  
had all Power in Heaven and Earth given to him. (and was not  
the King of Heaven and Oliver King, who was called Pro-  
tector?)

THE END.

